

# THE MISSIONARY HERALD.

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THE letters from the missions this month, printed on subsequent pages, are specially interesting. Do not overlook any of them. We would call attention to the one from Dr. Tracy, of Marsovan, which is in the line of **The Letters.** what we are hearing from other parts of Turkey, and shows what an extraordinary opportunity is opened for Christian work in the line of education. What shall our brethren do when a rich harvest is so ready for ingathering? Dr. Tracy well says: "It is not easy for one whose heart is full of desire for the moral enlightenment of the youth of the nation to turn away those who come to him with such desires, and offer to pay any charges that may be made."

THE missionaries in China have experienced strange alternations of hope and fear within the past few months. Their letters written in August last seem to be at a loss for words to express their surprise and gratification at the edict of the emperor, calling for reforms and the introduction of Western learning. They found themselves suddenly the center of attraction to those who previously had looked somewhat scornfully upon them. These Chinese scholars were hastening to the missionaries to be told what they ought to learn. Dr. A. H. Smith speaks of this as "an almost incredible transposition of our previous relations. From a Chinese point of view we are now 'smeared with glory.' Week before last an official sent for two of our young men who graduated in the last class of Tungcho, to talk with them about this new learning and plans for setting up schools everywhere. This is an unexampled proceeding with us. Thus we come into the intellectual life of the region about us as we could not otherwise have done in a century." Other missionaries write in the same strain. We give on another page a report from Dr. Wagner of the outlines of the educational scheme promulgated by the emperor before he was overruled. There has not been time to receive letters from our missionaries written after the assumption of power by the empress dowager and the reversal of the emperor's decree. What the future has in store cannot be foretold, yet it is not to be believed that this new life in China which found expression in the decree from the throne can be put down by this latest reactionary movement. The influence of what has been done will be felt in some degree at once, and we expect that later on the proposed reforms will be introduced. It is a time for prayer for China; and we may pray with hope.

**Hopes and  
Fears in China.**

It is not often we speak of the value of our magazine, preferring that the friends of missions should judge of it by what it contains rather than by any words of praise given it. But it is simple truth to say that the magazine has never received so many commendations as it has within the past few months. No paper can, of course, meet the ideas and wishes of all readers. Varied tastes and desires must exist, and no single publication can adjust itself to the predilections of all. *The Herald* by no means reaches the ideal of those who have special charge of it. Were it better supported by our constituency, it would be much easier to make improvements. As it is, improvements are now planned for, and our magazine will be more fully illustrated in the year to come. We shall begin the coming year a series of illustrated articles on the educational institutions of the Board, and we hope to make the magazine indispensable to all who keep in touch with foreign missionary work. Will not our friends in the churches see to it that its circulation is increased? Speak of it to your acquaintances, and help the cause in this way.

**The Missionary Herald.** We regret to learn from Constantinople that six ladies who left this country in September last, on their way to the interior of Eastern Turkey, have been refused the usual teskeries from Turkish officials, authorizing their departure from Constantinople. No reasons have been given for the refusal to grant these passports. Nevertheless the party has started under a special escort secured by the United States legation, and it is expected that they will reach their several destinations at Harpoot and Erzroom without molestation.

**Passports Refused.** THE American Board Almanac of Missions for 1899 will be ready early in December. Unusual pains have been taken this year to make this annual both attractive and useful. Aside from the usual illustrations, it will contain twelve small maps of the fields of the American Board. The statistics of all foreign missionary work will be very full and accurate. This almanac is a standard not only for the constituents of the American Board, but for other missionary boards as well. It ought to go into all our Christian families. A secretary of a missionary society of another denomination has written, "Your almanac is cheaper at ten cents than any other almanac for nothing."

**The Almanac for 1899.** OUR hearty sympathies go out to our neighbors of the American Baptist Missionary Union in the sad loss they have sustained in the death of Rev. Dr. Samuel W. Duncan. Dr. Duncan was on his way to visit the missions of that Board in Asia, but was obliged to turn back at Port Said, and reached his home just before death met him. Dr. Duncan was a man of large abilities and a most devoted friend of missions, and his loss will be felt by all missionary organizations as well as by the one with which he was specially connected.

**Death of Secretary Duncan.** PAMPHLET copies of the sermon preached by Dr. Meredith at the Annual Meeting of the Board at Grand Rapids can be secured by addressing Mr. C. E. Swett, Congregational House, Boston.

THE paragraph relating to the financial condition of the Board is of prime importance and should have attention. Were we to contrast the two months of this year with the corresponding months of last year, there would be a show of increase in receipts from the churches and decrease in legacies. The total receipts for the two months are not enough to support the work for more than one month. We remember that these are always lean months, but we need more practical help from the churches, such as they are able to give. The receipts are as follows:

The regular donations from the churches and individuals, for the month of October, amounted to	\$36,179.65
The legacies amounted to	3,508.33
	<hr/> \$39,687.98
For two months of the fiscal year the regular donations have amounted to	\$50,690.49
The legacies have amounted to	6,251.25
	<hr/> \$56,941.74

Aside from the above there was received for the debt in October, \$27.00; and within the two months, \$253.00.

The receipts for special objects in October amounted to \$1,534.91; and within the two months, \$5,348.61.

In speaking a word as to the outlook for the season it must be said that we have not in sight the payment of so many legacies as last year at this time. Last year was exceptionally good in the item of legacies. This indicates that the churches must be depended upon more fully. If we are to judge from the words that reach us from many parts of the country, especially the West, we may hope for a larger enthusiasm for the work than in recent years. There must be a Forward Movement all along the line. The Committee of Fifteen which reported at Grand Rapids after a year of investigation, as invited to do by the officers and committee of the Board, declared in favor of holding on to our missions and work, and trusting the churches for the needed supplies. The churches are on the defensive. What will they say to us this year?

THE Corporate Members of the Board in the Interior seem to be awake to their personal and official responsibilities in connection with foreign missions. At a meeting of these Corporate Members, held at the house of Mr. Blatchford on October 20, those present pledged themselves by a rising vote to respond, to the full measure of their ability, "in the making of addresses, in stimulating interest, circulating information, and otherwise reinforcing the work," and they urge all their fellow Corporate Members to join in the same service. These brethren recognize clearly the fact that if the Forward Movement is to be a reality it must be supported in this way, and they expressed the belief that our denomination is not willing to be derelict at this time, when there is such an imperative call for the maintenance and expansion of our missionary work. May God give a similar spirit to all pastors and members of the Board, both Corporate and Honorary, and to all who bear the name of Christ connected with our churches.

**The Forward  
Movement.**

WE cordially recognize the valuable aid rendered to our missionaries in Turkey by the British Bible Lands Mission Aid Society, formerly called the Turkish Missions Aid Society. Under the presidency of the Earl of Aberdeen, with Lord Kinnaird as the treasurer, this society has made grants in aid to many most worthy missionary objects in Asia Minor—grants amounting within the past two years to between \$7,000 and \$8,000. It has also contributed toward the support of the orphans. Christians in England, by reason of their comparative nearness to Turkey, as well as their political relations to that empire, may well feel much responsibility in reference to the needs of its people. The fact is recognized by them that American Christians have taken the lead in efforts to evangelize Asia Minor, and that our missionaries are the most effective agents through whom they can bestow their gifts in aid of the dwellers in Bible lands.

THE British victory on the upper Nile is an event of far-reaching importance from a missionary point of view. It will effectually put a stop to Mohammedan domination in the Soudan, and is the most stunning blow given in recent years to the slave trade, with its attendant horrors. Many in England have spoken of the defeat of the dervishes at Omdurman as the avenging of the death of Gordon. It is gratifying to know that the Christians of England look at the matter in quite another way, and that they propose to establish a school and technical college at Khartoum as a national memorial to the heroic General Gordon. The English Church Missionary Society announces that as soon as permission is received from the authorities, it is ready to move forward to Khartoum for the establishment of a medical mission and other forms of Christian work. Physicians of experience who have labored among Mohammedans are ready to be sent. This new enterprise of the Church Missionary Society will be a long step forward toward a junction with its magnificent work at Uganda on Lake Victoria in Central Africa.

IN the history of the American Board the cases have been many where men and women educated in mission schools abroad have taken prominent places in Christian work in our own country. The conclusion of the war with Spain is emphasizing, as never before, the importance of the Mission Training school for Spanish-speaking Christian workers in Mexico and the International Institute for Girls in Spain. There is no doubt that there will soon be a wide call for young men and women to go as preachers and teachers to the districts coming under our care from Spain. It is interesting to note that already offers of service are coming to the American Board from trained men and women in Spain who are ready and eager to go to Porto Rico for Christian or educational work. One of the young ladies offering is from the Institute at San Sebastian, and is fitted to occupy any position in this country or in Porto Rico which can be filled by an educated, refined Christian woman. When the Board began work in Spain and Mexico, the Lord was leading in ways that we knew not. The vision now begins to enlarge as we catch glimpses of the possibilities of the Spanish-speaking countries opening to the Christians of the United States.



WE learn through Mr. F. S. Arnot, who though unable to return to Africa is still connected with the Garanganze Mission, that M. Coillard, the heroic

Coillard and  
Arnot.

French missionary on the Zambesi, is about to return to Africa, and will go by way of Cape Town and Buluwayo through the Matebele country. M. Coillard takes with him several recruits and two steel boats suitable for use on the Zambesi River. Reports have been received showing that Lewanika, king of the Barotse, has forbidden the shedding of blood and has prevented many proposed raids. The people are anticipating the coming of the British Resident, and the slaves are rejoicing, believing that the day of their emancipation is near. It is hardly to be expected that the new regime will be established without some serious disturbances.

Mr. Arnot reports concerning the Garanganze and Lovale Mission, with which he is connected in Central Africa, that there are now over thirty missionaries in the field. At Kavungu, which is six hundred miles inland from Bihe, a beginning has been made, and the difficulty in securing carriers from Benguela inland has been largely removed. As one outcome of the mission in Garenganze a station has been opened at Lake Mweru and another at Mwena, near to Msidi's old capital. Concerning these outstations Mr. Arnot writes us: "They have had the joy of baptizing converts at all these stations, but experience has proved the wisdom of 'making haste slowly in Africa,' lest the African bring down Christian ordinances and even the Bible itself to the level of their own fetishes. The Arab traders in years gone by have taught the native to buy pages of the Koran as a charm against evil influences."

Politics in  
Japan. THAT France of Asia, the lively empire of Japan, has just witnessed another political upset. We learn by ocean cable that the combination cabinet, which comprised Counts Okuma and Itagaki, the able chiefs of the two great liberal parties in Japan, has resigned, and that Field Marshal Marquis Yamagata, the hero of the Chino-Japanese war, has become the new premier. This is not an ordinary political change. The retiring cabinet commanded five-sixths of the voting power in the lower house of parliament, and was not driven from office by a no-confidence vote in the Diet. It fell apart through internal disagreements. Moreover it was the first party cabinet in the history of Japan, and its length of life was exactly four months and two days. The new cabinet, in which the military element is strongly predominant, is composed of men who have no connection with political parties. The change thus means a conservative reaction—doubtless only for a few months—against the idea of a party cabinet responsible alone to the representatives of the people. In personnel it is an able body of men, its minister of foreign affairs being the strong, liberal-minded Viscount Aoki, who has represented his country at different times in Washington, London, and Berlin, and once before has held a cabinet portfolio as Japan's minister of foreign affairs. His wife is a German lady, and he himself has long been virtually a believer in the truth of the Western religion. He has been a not infrequent contributor to the charities of Bancho Kumi-ai church in Tokyo and to other Christian enterprises.

OUR readers will be specially glad to know that Miss Corinna Shattuck, of Oorfa, after these years of extraordinary labors, has secured a brief vacation of nearly two months, during which she visited Beirut, enjoyed a missionary conference on Mount Lebanon, and that she returns to her work much refreshed. Though her approach to Oorfa was long before sunrise, August 20, she was met some ways from the city, first by a delegation of mounted friends, whose number increased as they neared the city, till, at the sunrise hour, long rows of widows and orphans stood waiting to receive their beloved teacher and deliverer. Will those whose hearts have been touched with admiration for the heroic service at Oorfa ponder these words of Miss Shattuck, written as she reached her home, ready to resume her work? "I feel," she says, "that it is not only unwise but positively wrong to run our mission with such a meager force."

Miss Shattuck  
of Oorfa.

A LETTER from Rev. H. C. Hazen, of Arrupukottai, in our Madura Mission, alludes to the amount of work accomplished on very small allowances. The following items are given, showing how the sum of 1,799 rupees (about \$600) was expended for repairs. It seems that with this sum twelve new churches were built, at a total cost of \$248; twenty-six old ones were repaired for \$96; six new houses built for catechists, \$86; twenty-eight old houses for catechists repaired, \$138; one shed for a school, \$3; five old buildings repaired for schools, \$20. This amount, petty as it is compared with the amount of work accomplished by it, was quite beyond the allowance made from the Board for the purpose, and was secured in some way by Mr. Hazen. In a modest note, which seeks to explain the expenditure, he writes: "It is unnecessary to say what part of the donations the missionary gave. It is sufficient that we had enough." It will be remembered that a large portion of these buildings are thatched, and are of the cheapest construction and are often burned to the ground—not seldom through malice on the part of those who hate the Christian occupants. Mr. Hazen writes of these Christian helpers: "I have not the heart to see these hard-working native brethren left with open roofs during these terrible tropical rains. I should be a brute to leave them without shelter when I saw a possibility of covering their heads. Their life is a hard one at the best. Their comforts are few and far between. When I go to their houses and see that there is not a dry spot for one of the entire family to lie down on at night, my heart aches for them, and I wonder that they live at all, to say nothing of rheumatism, colds, dysentery, and fevers. Beds and cots they have none. It is the cold ground simply, and that needs to be dry if health is to be preserved."

It is gratifying to know that all the European powers have assented to the proposal made by the Czar of Russia for a convention looking toward some measures for mutual disarmament, though it is difficult to see what such a convention would accomplish in the present state of affairs. It is a significant fact that while, on the one hand, the pipes of peace are thus sounding, England and France are both bristling up for war, and, while arranging for conference about disarmament, they are ordering their naval constructors to make all speed in preparing vessels of war. May the Prince of Peace control the nations!

How Far the  
Money Goes.

Peace or War?

THE danger of loaning valuable manuscripts has been recently illustrated in a very trying way. Dr. Hiram Bingham, of Honolulu, during a series of years and with immense labor, has prepared a manuscript dictionary of the Gilbert Islands language. There is no other person in the world who could have done this work, and no one but Dr. Bingham would have been likely to have attempted it. But he loaned the manuscript to an Englishman who sought to return it by an untrustworthy messenger, and the invaluable treasure is gone, apparently without hope of recovery. Our profound sympathies go out to Dr. Bingham in the loss that he and the world have sustained.

OUR mission treasurer at Jaffna, Ceylon, asks for a small safe in which to keep the funds of the mission. There is no bank for safe deposit, and robberies are too frequent to allow the treasurer and his family to rest quietly without some better care for the funds which he must keep on hand. Is there not some business firm or individual who can spare a safe—perhaps not of a modern pattern—that could be put to good service in the work of the Lord in Ceylon?

WE are glad to note the interest expressed in various quarters in reference to the renewed proposal concerning the support of missionaries by individuals or by churches. We sincerely trust that the movement may take such shape and exhibit such energy as shall secure a large increase in gifts for missions. But it should be remembered that the plan contemplates no interference with present methods of giving. There will be no gain whatever for a church, or collection of churches, to turn their gifts, without any increase in them, to the support of a missionary or a branch of the work. If a church is disposed to double its offering in order to have its own missionary there is a most obvious advantage in the plan, but unless there be some such decided advance in giving, the great cause will be in no wise benefited.

ONE of our missionaries in Japan writes us that we must not fail to keep in mind some features in the social life of the Japanese which have an important bearing on the progress of Christianity within the empire. As bearing upon the matter the statement is made that a native daily paper of Tokyo, in the purpose of securing a reform, is now publishing a list of the prominent public men of the nation who keep concubines, giving a brief sketch both of the men and of the annexes to their several households—as to their number, places of abode, manner of living, etc. The list is already above four hundred and daily growing. While the object is to hold up these men to shame, doubt is expressed whether the parties are much touched by any such sentiment. The comments of the native newspapers on these public statements are significant, one of them suggesting that the journal might perhaps attain its end in a shorter way by publishing the names of prominent men who do *not* sin in this way. If such is the social life of the higher classes, we can form some conception of what must be the condition of the common people. The Christians of Japan are contending bravely for purity of life and the sanctity of the home, but they fight against the customs and practice of their people. Let no one say that the cultured Japanese do not need the gospel of Christ.

### THE NEW ROOMS OF THE AMERICAN BOARD.

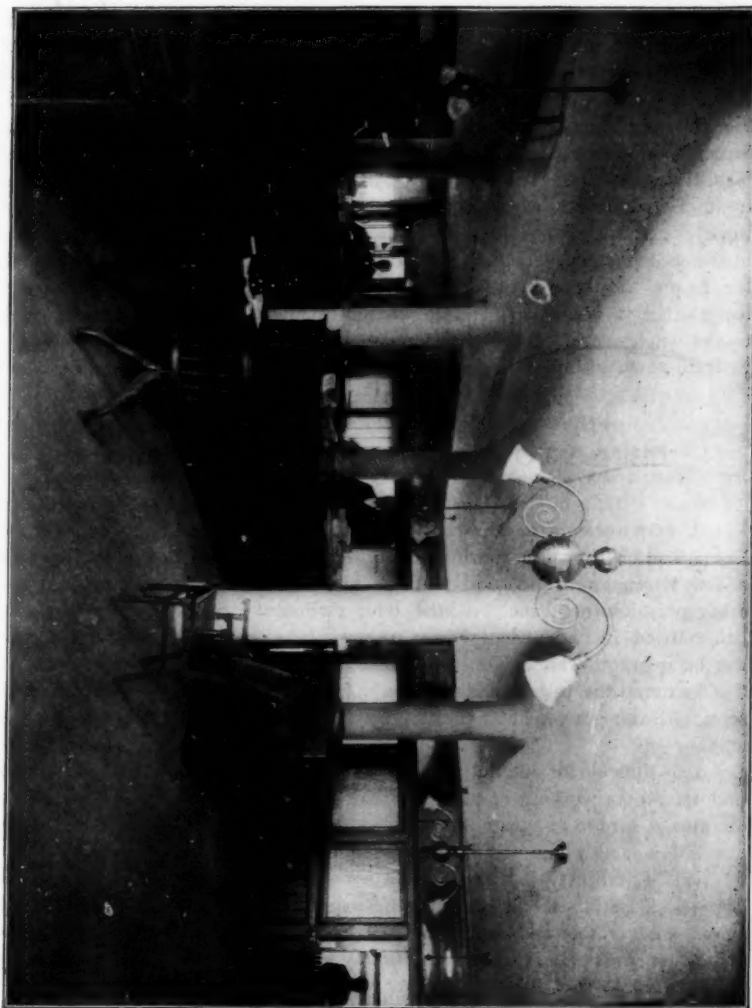
WE are glad to give on the opposite page a photo-engraving showing the interior of the Rooms of the American Board in the new Congregational House, No. 14 Beacon Street, Boston. This removal of the offices of the Board is not the first which has been made within the memory of most of our friends, and it is the sixth within its history of eighty-eight years.

We find that in the early years, from 1810 to 1821, the meetings of the Prudential Committee were held, according to the convenience of the members, in Newburyport, Salem, Andover, Worcester, Boston, or Charlestown; and that the executive business was transacted in a single room in the basement of the dwelling house of Jeremiah Evarts, who was treasurer, corresponding secretary, and editor combined. In 1822 rooms were secured in the second story of a tenement on Cornhill, Boston, and here the Board's business was carried on until 1826, when three rooms were prepared in the basement of a church on Hanover Street, which was then being built for Dr. Lyman Beecher. The rent of these three rooms was provided for by a few generous friends.

Four years later this church was destroyed by fire, most of the Board's property being providentially saved. Rooms were again taken on Cornhill, which were used till the Missionary House on Pemberton Square was built by the Board in 1838. The financial reversal of 1837 proved a favorable opportunity for the purchase of land and the erection of this House, at a total cost of about \$23,000, the permanent funds of the Board being invested in the building. The first and second stories furnished offices for the secretaries and treasurer. The library, which was also the committee room, was in the third story. It was believed at the time that the building of this House had much to do with strengthening the hold the Board had on the public, as well as of its financial credit throughout the world. The accommodations in the Missionary House on Pemberton Square were convenient and sufficiently ample, but in 1873 the American Congregational Association purchased two mansions on Beacon Street, Boston, and transformed them into what we now call the Old Congregational House, a building designed to represent in some sort the denomination, containing its library and archives, and also furnishing a home for various benevolent societies having their center in Boston. In sympathy with this general purpose, the Board left its own home and rented rooms in the new Congregational House at the corner of Beacon and Somerset Streets, a place with which a large majority of our readers are familiar. But in process of time it became apparent that this House was not suited to the needs of the denomination and of the societies dwelling beneath its roof. Its site was too valuable to be kept by a building of the size and renting capacity of the existing structure. The estate was therefore sold, and the Congregational Association immediately entered upon the construction, on a near and available site, of a building better adapted to the needs of its library and of the benevolent societies. The new structure was so far completed that the offices of the American Board were removed to it in August last.

In this building the American Board occupies the rear half of the seventh floor, which is reached by swift elevators. The door of entrance upon this floor is No. 708, on opening which the visitor will have the view presented in the engraving. The large room is somewhat obstructed by

OFFICES OF THE AMERICAN BOARD.



pillars, but it is most conveniently arranged, with large cases for the deposit of necessary papers. On the east side of the building are the rooms for the corresponding and editorial secretaries and the treasurer, the partitions of three of them not extending to the ceiling. These rooms are light and

airy, and are admirably suited for the use of the secretarial and treasury departments. They are free from noise and dust, and the outlook over the Granary Burial Ground and far away over the city and harbor is very delightful. The secretaries sometimes feel that from their present location they can in more senses than one take a wider view of the world than here. tofore. The Prudential Committee meets in a general committee room on the second floor of the building, which is reserved for its use on each Tuesday afternoon.

The publication office is on the first floor in the rear, at No. 102, and the shipping room in the basements, with access by an alley from Park Street. It is hoped that in the future better arrangements can be made for this department. The Woman's Board of Missions has its rooms in the front of the seventh story, so that both branches of our foreign missionary work are located upon the same floor. To these new rooms the officers of the Board come with new zeal and energy, trusting that now and in all the future the friends of Christ will be glad to turn their eyes and their feet thither in loving coöperation in this divine work of giving the gospel to the whole world. Our most fervent prayer is that from these rooms may go forth new and holy influences, leading to the world's evangelization.

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## CHINA'S DOWAGER EMPRESS AND EMPEROR.

BY REV. J. E. WALKER, OF SHAO-WU.

A FEW weeks ago we were informed that Kwang-hsü, the emperor of China, had been made way with. Next we heard that he had been deposed and was in poor health, and that the empress dowager had appointed another person in his place. A little later we heard that the empress dowager had married Li Hung Chang; and now we hear that the Japanese minister has been granted an audience with the emperor and empress dowager, and that he found the former in good health, but the latter occupied the higher seat. All this goes to show that telegraphic news from Peking is very unreliable.

It is difficult for one not thoroughly conversant with Chinese customs to understand the working of affairs in that empire, and condensed news items are almost sure to be misunderstood.

A few facts which will perhaps throw light on the situation:—

(1) Filial piety in China keeps a man subject to the authority of his parents all his life-time. He never becomes "of age" in our meaning of the phrase; never becomes his own man so long as his parents are living, though the eldest son as *male* head of the family has a certain amount of authority over a widowed mother.

(2) But with the Chinese filial piety is, in part, only one division of an all-embracing system of subordination of inferior to superior; a man is more or less subject to all the senior male relatives of his father's clan. I have seen an elder brother fiercely chastise a younger brother, who meekly submitted, and no one thought of interfering.



(3) In the case of female relatives the assumed essential inferiority of woman to man modifies the claims of seniority.

(4) The authority of paternal grandparents is paramount to that of parents, and the eldest grandson is not above his widowed grandmother.

(5) But the carrying out of this complicated system of "superior and inferior" requires the coöperation of all concerned, and special force of character will turn the scale where conflicting claims arise as between superiority through age and superiority through sex.

Now, as to the bearing of all these facts on the present situation: In 1861 the Emperor Hien Fung died, leaving only one male child, aged five, the son of a favorite concubine. This son, styled Tung Chi, was made emperor, and this elevated his mother to the position of an empress dowager, but left her inferior to Hien Fung's widow. The two dowagers ruled China in the name of Tung Chi till he became of age, but he had only begun to exercise the functions of emperor when in 1874 he died of small-pox. In 1875 the present emperor, a cousin of Tung Chi and hardly more than an infant, was elevated to fill the place of son and successor to Tung Chi. The requirements of Ancestral Worship made it needful that Tung Chi's successor should be his junior in years. But this elevated Tung Chi's mother almost to the position of Kwang-hsü's grandparents; and the death of Hien Fung's widow leaves her supreme, with authority even over the emperor. Add to this that she is a person of more force of character than he, and always has the support and coöperation of Li Hung Chang, and one can see how she is able at will to have the emperor yield to her the direction of affairs.

At the beginning of the war with Japan the emperor was in control, but when the situation became critical the empress dowager intervened and sent Li to Japan to make peace. Recently, again, the emperor was starting out hot-headed on a series of reforms for which the nation was not ready, and she has again assumed control of affairs for a time.

As to the story of her having procured the death of her son Tung Chi, it is unsupported by evidence. In China, when an emperor dies the whole nation goes into mourning for eighty days. His person is sacred, and if the highest minister, even, were to accidentally shed a drop of his blood, the penalty would be death.

## EDUCATIONAL REFORM IN CHINA.

BY EDWARD R. WAGNER, M.D., LIN CHING, NORTH CHINA.

[The following article was written, as will be seen, prior to the political changes which have resulted in the retirement of the Chinese Emperor, and the assumption of authority by the Dowager Empress. While these changes will doubtless delay the execution of the educational reform proposed by the Emperor, they will not defeat it, and the article of Dr. Wagner's will indicate the new spirit in China which is so far developed as to have reached the throne, and which, in spite of present hindrances, will yet become dominant.]

CHINA'S millions are dumfounded at the sweeping reforms the Emperor is attempting to make throughout the country. Rumors of a change have

been heard from time to time, but judging from the past (as the Chinese always do) no one expected to be alive when that trying time should come. Now of a sudden the decree goes forth that schools are to be established in all the large cities throughout the country for the teaching of Western science. The officials are commanded to inaugurate this movement and make a report in two months. It makes us all feel as if we had just awakened from a long sleep.

That the reports are true is evidenced by the large numbers of students that come to the missionaries for information. Hereafter all candidates for examination must know something of Western science if they wish to succeed, and they are anxious to know what books they need to read. Scores of graduates in this district are anxiously asking the erewhile despised missionaries, "Does the sun move, or is it the earth that moves, after all?" They fondly hope that if they can only get this question answered they are sure of getting a big credit mark at the next examination. The poor examiners are also at their wit's end, and will have to work to keep ahead of some enterprising students who have gone through the mission schools, or who have early invested in some of the scientific literature which emanates mostly from Shanghai.

Owing to the low state of the funds in the treasury, the Emperor has made a provision in his decree which is so revolutionary that the people cannot believe it is true. The temples are to be turned into schoolhouses and the priests turned out of doors. What the needed teachers are to be turned out of does not yet appear. The graduates of mission academies cannot but come to the front now, as their knowledge will be in great demand.

A scheme of the proposed system of government schools has recently fallen under the writer's eye, coming from Chi-nan-fu, the capital of the province. As feeders to the "Pei Yang Hsiao Tang" (Northern College of Western Learning) and "Nan Yan Hsiao Tang" (Southern College of Western Learning), two classes of graded schools are to be established, primary (Meng Hsiao) and intermediate (Ching Hsiao). The course of study laid out for the primary schools covers three years. The candidates for admission must not be under seven years of age, must be of good parentage, have good health, be bright, clean, well-dressed, of strong character, not deformed nor of defective speech, and must furnish good security.

The first year's studies are: Learn 3,000 characters; read and understand books on etiquette and good behavior; learn to write known characters; arithmetic, addition, subtraction, multiplication, and division; physical exercise. Second year's studies are: Review the 3,000 characters and learn new ones; 300 lessons in easy wen li (book language); review first year's work; writing (tracing); square root in arithmetic; physical exercise. Third year's studies: Review the studies of the first two years; 300 lessons in history, using more difficult wen li; writing (free hand); cube root in arithmetic; physical exercise. The cost of such a school for one year is estimated as follows, counting eleven months to the school year: Teacher, \$132; rent, \$18; stationery, \$9; tea and lights, \$2; rewards, \$8; total, \$169.

This is reckoned in Mexican dollars. Dividing by two will give the approximate gold equivalent.

Entrance to the intermediate school is conditioned on the requirements of the primary school having been met, and on the applicant's not being over fourteen years old. The three years' course of study is as follows: First year: English writing and spelling; read and explain the four Confucian books and the book of history; composition; arithmetic, measures of length and area. Second year: English writing, spelling, and reading; explain the five classics; simple essays; algebra. Third year: English grammar and reading; essays on Chinese history; essays on modern topics; physics; geometry. The estimated cost of an intermediate school is as follows: Teacher of English (half his time) \$222 (Mexican); teacher of Chinese, \$132; rent, \$48; stationery, \$25; tea and lights, \$3; rewards, \$72; total, \$500 (Mexican). One teacher of English may be utilized for two schools, provided he does not have over thirty pupils to teach. Two schools may employ two teachers of English, a principal at not less than \$50 a month, and a subordinate at not less than \$30 a month. Provision is made for the endowing of schools to be named after the benefactor.

The turning of the temples into schoolhouses, appropriating most of or all their income for the equipment of the schools, and arranging the above schemes of study for the different days of the week, excepting Sunday (for hitherto there has been no Sabbath observance in China outside of missionary influence), make the changes proposed look like a sweeping victory for Christianity. That it is looked at in this light by the majority of the Chinese is evident, and we can only pray that the religious intolerance shown in the overturning of the temples may be overruled for the good of the church in China.

### BARDEZAG, WESTERN TURKEY.

BY MISS SUSAN NEWNHAM.

[MISS NEWNHAM, the writer of the following article, is an English lady who has been much interested in behalf of the sufferers in Armenia, and for this reason has visited Constantinople and Bardezag. While at Bardezag she examined carefully the various departments of mission work under the care of our missionaries, Rev. Dr. and Mrs. Robert Chambers, and she subsequently sent to her friends the following record of the impressions she has received. As the testimony of one who has thoroughly examined the work of the station, though not connected with it, Miss Newnham's paper is exceedingly interesting and valuable.]

THE modern school inspector might find full occupation for a week or more in examining the many and various educational establishments of this out-of-the-way little village of Bardezag. Pending his arrival, we invite our friends at home to visit us by proxy and see what is being accomplished here for the training of the rising generation of Armenians. Bardezag is one of many villages scattered here and there upon the slopes of the beautiful Bithynian Mountains, and, like the others, is inhabited exclusively by Armenians engaged in the culture of silkworms, grapes, figs, and such

products of this fertile country. Their prosperity of course received a severe check, owing to the terrible troubles which swept over the nation, even in places which, like Bardezag, escaped the horrors of an actual massacre. The mutterings of the threatened storm caused much anxiety, but the men guarded their homes night and day, and the missionary in charge used his influence in Constantinople for their protection, and by the grace of God nothing worse occurred than the carrying off of some members of the community to prison and torture. Bravely they suffered, and steadfastly they refused to incriminate their beloved teacher; and in time they were allowed to return to their homes and recover as best they might from the results of their cruel sufferings.

To outward appearance it is one of the most peaceful spots on God's earth. The brooding stillness of the hot September sunshine is only broken by the voices of the children answering in class, of which the sound floats out to us through the open window of the Orphanage. Ah! there lies the shadow of what has been. Well-nigh one hundred orphan boys, cast upon the world, homeless and friendless, until Christians gathered them into this place of refuge, where they can be cared for and prepared to take their part in the battle of life.

But let us begin our inspection at the foot of the tree. Passing by various open cottage doors, where enterprising mothers receive, for a very small payment, the tiny children of women who go out to work in the fruit gardens, and keep them happy with a fair imitation of infant school work, we wend our way to the kindergarten, which is held in the basement of the Protestant Church.

It is presided over by a young Armenian girl just back from her training in the kindergarten of the American mission at Smyrna. Part of the expenses of that training were paid by a friend, the money for the remainder being lent by the community here, proving the reality of their desire to secure an efficient teacher, the loan to be gradually repaid from her salary as it falls due. We may here mention that this school, as also the primary school, is kept up by the villagers themselves, with the assistance of a grant of £ T 12, kindly promised annually by the Woman's Board of Foreign Missions, Boston.

Rebecca speaks regretfully of the complete apparatus in use in Smyrna, some of which has not yet reached her, owing to the usual delays in Turkey; but already she has a far better outfit than falls to the lot of many a mission worker, and the little ones do great credit to her management during the fortnight which has elapsed since she assumed the reigns of her little kingdom. And as happy as little kings they all look as they march round, doing the arm exercises or singing to the accompaniment of the organ, played by the assistant teacher. Perfect order reigns when the tots sit round at the low tables, conning their spelling or proudly forming the perplexing Armenian characters on the slates.

Behind a curtain at the end of the room the still smaller babies are busy with perforated boards and shoe pegs, not playing aimlessly but, according to true kindergarten principles, all working with some object.

Very sweet and lovable they look, and pleased with their red pinafores embroidered with the initials of the Bardezag kindergarten, as they file out of their seats once more to play one of the singing games which are doing so much to render school hours delightful to the children of the present day. But, however pleasant it is to watch their bright little faces and their eager teacher, we must pass on to the gallery over the church, where two more intelligent Armenian girls hold sway over the primary school. These two are graduates of the American High School for Girls at Adabazar, and have done satisfactory work here for some time past.

The children look thoroughly interested in their studies, and take evident pride in the success of those who are chosen to stand out and recite a Psalm in English or an Armenian poem. The enunciation is clear and good, every word distinct. Singing follows, and the keen boy faces watch the visitor with triumph as they tell how "Vinter is coming with ice and snow." Action songs, of course, have a place in the exhibition, and the bare brown legs of the boys, whose heelless shoes are bestowed on shelves outside the door, as well as the bright socked feet of the girls, keep time to the hearty voices as they tramp to and fro crying ripe fruit, or clapping their hands to the airs familiar to the English-speaking children in happier lands. It is a striking sign of the advanced methods adopted in this admirable missionary educational work that so many of these songs have been translated into Armenian.

The reading and writing in both languages are careful and neat. But time is passing, so with their quaint greeting of "Peace be with you," we leave the youngsters to pursue their lessons under the kindly rule of the two girls. In these two schools about ninety children are being satisfactorily taught this season.

Making our way now to the Orphanage, we come to the next branch in the tree of knowledge. And here again we find the workers making the best of such accommodation as can be had without much expense. In the large new building erected chiefly by the generosity of the Swiss Committee for Armenian Relief, there is a good-sized room where Baron Margarian gives steady teaching to the elder boys. Here the whole number assemble at eight o'clock every morning for the opening service. Reverently they read a Psalm, sing a hymn, and stand in prayer, at which time the little Gregorians can be distinguished by the habit they have retained of crossing themselves. Certain classes are then marched off across the playground to the old dwelling-house, which has been adapted as far as possible to their requirements. Here another master has his classroom, and Abraham, an old high school pupil, finds a corner to teach his class somewhere. The aim of the training is to lay a good foundation for whatever may follow. The brighter lads may, by some means, be drafted later into the high school; those who do not show such aptitude for books are prepared for earning their living in simpler ways.

Two rooms in the old house are allotted to the tailor and shoemaker respectively. These men do the making and some of the mending for the boys in these particular lines. They also help to pay expenses by taking

orders from outsiders. Here of an afternoon you may see the boys who are appointed for this work as busy as bees, learning the mysteries of sewing or pegging. Here, too, are a set of urchins supplied by the matron with new sheets for their beds, of which they are to tack the hems that they may then be run up by machine by an older lad, established for that purpose in the matron's little room adjoining. On the divan in the corner of her room lies the invalid of the day, whose bonny face does not show signs of any serious malady; so a quiet day is prescribed, and the kind offices of the doctor have not been called in.

Another group of boys is in the kitchen peeling potatoes and cutting up the beans for the plain but wholesome meal for which the work of the day prepares healthy appetites. In these and similar ways the lads learn to make themselves useful and save expense in the working of the home, while those not on special duty are running and shouting in the yard as only healthy and happy boys can. It will easily be seen that the post of matron, held by Oriort Takouhee, is no sinecure; but, fortunately, she is a capable, painstaking girl, well supported by Abraham, who, since his imprisonment, has held the post of caretaker, being with the orphans night and day.

The really responsible head is Mrs. Chambers, who, living next door, is in and out at all hours, making sure that the wheels of the large household are running smoothly, stimulating to greater cleanliness and industry, and pouring in oil when, as is unavoidable in such a combination of varied characters, some little hitch occurs. The whole affair is managed on the most economical principles, yet it cannot be done without a certain amount of money, and funds do not come in as fast as they go out. The fittings in every department are of the most primitive; no bedsteads are provided, the mattresses being laid on the floor in rows; old coal-oil cans are fitted up as water tanks, and so forth. The villagers send contributions in kind — a piece of cloth to be cut up for clothes, food of their own growing, and so on.

The boys came mostly from Constantinople, and the people of this neighborhood who did not suffer in the same awful way show their sympathy in the best way they can. For instance, when the cocoon harvest was gathered this season they took up a collection of cocoons, which was sold to the merchant for £20. A visitor to the place gave 500 piasters, and another £1. Thus it is estimated that this neighborhood can be depended upon for the support of ten orphans. Swiss friends have pledged themselves for twenty-one, and a few more have been taken up, but that leaves about sixty boys whose whole lives, humanly speaking, depend on the action of Christians in this present crisis. Surely those who could, perhaps with some self-denial, send the means for their support will not let anxiety about funds be added to the burdens which already rest on the faithful laborers, whose whole time and energies are freely given to the daily care of these persecuted little ones of Christ's family.

At this moment Dr. Chambers is forced to give attention to a very serious question, viz., the water supply. Always scanty, it has of late been most inconveniently short. The villagers have made a proposal by which



they should share the labour and expense of conveying down from the hills an ample supply, of which three okes per minute should be secured to the mission, the rest to be for the public fountain. This is a splendid scheme, but the people cannot afford to do much, and it would require about £80 of mission money to carry it out. How is such a sum to be obtained?

This water supply would probably benefit also the Boys' High School, which brings us to our last heading for secular education. Already over ninety boys from all parts of Turkey have been enrolled as boarders for this session, besides forty day boys. Again we find that the accommodation is very inadequate, the classrooms, dining room, and some of the dormitories being located in an old silk factory, the other dormitories, each with a master in charge, occupying four rented houses scattered about the village, causing a good deal of extra trouble to Mrs. Chambers in her work of supervising them all. A small fund contributed for the improvement of the school has just been invested in boards, in faith and hope that money will come in to enable them to be erected into a fitting building for the important work that is being carried on here.

Meanwhile the work goes forward in spite of difficulties. The principal, Dr. Chambers, and his efficient staff of eight Armenian professors, cheerfully teach their various classes in little rooms opening off a dormitory, or in the long room which once resounded with the whirr of silk-winding machines. In these unworthy surroundings a thoroughly good high school course of training is pursued, with all the usual branches of learning, including French. The elder classes are taught in English, the literature of which language they are studying, and in which they read such books as "Christian Evidences."

Under the present wise and kindly management the tone of the school seems entirely satisfactory, and the boys likely to turn out not only intelligent and capable, but what is still more important, good men. On graduating from the high school they have been proved fit to enter at once upon a career of teaching, or to enter college, where many have done well. Others, prevented by circumstances or inclination from continuing on these scholastic lines, have accepted clerkships or gone into business. Of those who graduated this year, one entered Robert College, one is teaching in Adabazar and one in the Smyrna district, and one is apprenticed to a shoemaker. The fees for board and tuition, though not high, are sufficient to cover the ordinary running expenses of the school, including the salaries of the native masters. But this is only accomplished by very careful management, and leaves nothing over for building or needful improvements.

Sunday is a very busy day in Bardezag. The native pastor conducts service for a large and earnest congregation in the church, whilst Dr. Chambers is doing the same at the high school. Four different Sunday-schools are held in the course of the day, including one for Gregorian children, to which their parents are glad to send them. The masters give valuable assistance in these, and in the services when the absence of either of the preachers on touring work renders that necessary. There

are also meetings every Sunday of the Y. P. S. C. E., both for girls and young men, in both of which Mrs. Chambers takes an active part.

The above record speaks for itself as to the vast amount of labor that has devolved upon Dr. and Mrs. Chambers, for they have been working alone as far as English or American help is concerned. Truly grateful are they for all the help so generously given in the past, without which this good work could never have been attempted; and their hearts are strengthened by the conviction that the same kind friends, and we trust some new ones, will find in the success resulting from "the good hand of our God upon us" a motive for further effort in the future.

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## GREEK WORK IN THE CESAREA DISTRICT OF TURKEY.

BY REV. H. K. WINGATE, OF CESAREA.

THE Armenian massacres and the prominent part which American missionaries have been obliged to take in furnishing relief to the suffering and in providing homes for orphan children may have tended to give the impression that missionary work in Asia Minor exists peculiarly for the Armenians.

It is true that a large proportion of the missionaries of the American Board have been engaged in Armenian work, but it has not been because there were no others among whom work was needed, but because the Armenians most readily responded to the work of the early missionaries. In the meantime large populations of Greeks have remained practically untouched and uninfluenced by the gospel. They are all nominal Christians, as are the Armenians, but their village priests are wretchedly ignorant, and the laity therefore remain without knowledge of Christian truth.

We would not have less work done for the Armenians, but it can only be a cause of regret that after fifty years of missionary effort in Asia Minor so little has been done for the Greeks. But one fact need be stated in order to show how Greek work has been neglected. There now exist three colleges and several high schools in Asia Minor, established and carried on by missionaries of the American Board. In but one of all these — *i. e.*, at Anatolia College, Marsovan — has there been any strong effort made to educate Greeks. Yet it must not be forgotten that there are large Greek populations along the shores of the Mediterranean and the Black Seas, and even in several regions of the interior.

It may be said with some truth that the time was not ripe for Greek work, that there was no open door. But this can be said no longer. In the region of Cesarea, and especially at Urgub, and in the villages about Nigde, there is an opportunity for work among the Greeks such as has never before been seen in the history of our station. The seed was sown in Urgub some years ago, but it seemed to have fallen on stony ground. Of late, however, a new interest has been awakened. It is really a new life. The people, both Orthodox and Protestant, are reading their Bibles and talking about what they read. They are holding prayer meetings by themselves, seeking the light alone, without any assistance from a regular pastor or preacher. They wish us to

send them such a man, offering to pay liberally toward his support, but thus far we have been unable to find a man to go. For this work we lack men rather than money.

About Nigde there are Greek villages never yet visited by an evangelist. These villages should be worked at once, but in order to do this we need money as well as men.

For absolutely necessary financial aid we look to America; for men we must look to the Greeks themselves. They are not, however, found ready-made and educated. We must, therefore, seek out the most promising boys we can find, and educate them with a view to their going as teachers and preachers to their native villages. In order to do this we must have a school, amply provided with teachers, apparatus, and buildings. The great work of the missionary must always be educational, while the bulk of the direct preaching to the people must be done by men trained in mission schools. Our great problem is how to train these men.

In the Cesarea field — up to the present year — we have never had a high school where Greek boys could be received. Now, after several years of effort in clearing away preliminary difficulties, we have started such a school at Talas. The American Board has not been able to give us any appropriation for this work, but through the personal efforts of the missionaries money has been secured with which to make a small beginning. The pupils are not all Greeks. On the contrary, the majority of them are Armenians, including several orphans. Still the fact that we have twelve Greek boys shows that educational work for the Greek boys in our field has begun. More are ready to come, but we have neither place for them, nor money with which to aid those who are unable to provide in full for themselves. The full number of pupils at the present time is forty-six boarders, twelve of whom are Greeks, and twenty-three day pupils, making a total of seventy.

For these seventy pupils, who are divided into six grades, we have a teaching force of two natives and one missionary. This arrangement gives far too much work to each teacher, but there is no help for it until we have more money. From the beginning to the end of the course of study the native languages, English, and the Bible are taught. To the common branches taught in every school, are added such scientific studies as are considered of especial value to the young men of this country.

The proper housing and care of the boarding school presents great difficulties. Having no mission building that can be used for this purpose we have been obliged to go outside of our own premises, renting two non-adjacent houses. One of these houses adjoins our mission property, and is very suitable for a portion of our school, but far too small for the whole. Having been built as a residence, many changes are necessary in order to make it suitable for school work. Ultimately we must buy this and another adjacent house or build anew. The difficulties in having a school in rented houses are obvious.

As an aid to pupils who are unable to pay in full we have a factory for making Turkish rugs of a fine quality. Here the boys are employed for several hours each day, drawing patterns, dyeing wool, or weaving on the rugs. Aid given in this way has a far better moral effect than direct money assist-

ance. The yearly charge for tuition is now \$4.40 for the upper grades, while the charge for board is \$19.80, making a total charge of \$24.20 per year. Of course it will be understood that first-class board and accommodations cannot be furnished at this rate, but as a rule it is more than the pupils are able to pay. As time goes on and as some degree of prosperity returns to this country the people may be better able to pay for the support of their children.

In brief, our present needs are: For salaries of four teachers, \$660 per year; rent of buildings, \$88 per year; school apparatus, \$50 per year; aid to boarding pupils, \$350 per year; a total of \$1,148 for the year. In the course of the next five years we wish to raise in addition: For land and buildings, \$8,800; for permanent endowment, \$20,000, a total of \$28,800.

Unless the above mentioned endowment is secured we shall be obliged to go on living from hand to mouth for many years to come. About five hundred dollars is expected each year from the pupils, while the remainder necessary must come from the missionaries and from their friends, unless, by some unexpected good fortune, the Board is able to make us a special grant.

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## LETTERS FROM THE MISSIONS.

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### *West Central African Mission.*

#### PROMISING YOUNG MEN.

MR. READ, of Sakanjimba, reports several visits made to the district near his station in search of carriers, and these visits, he says, make very impressive the fact that it is but a little corner of a vast field they are occupying and make them long for more help. Of the boys and young men now connected with the station Mr. Read says:—

"The lads are making steady progress in school and in knowledge of Christian truth. Four of them are finishing good adobe houses of their own. These are built by themselves, in their own spare time, upon the express understanding that they are to make their homes with us and to accept the Christian regulations that are laid down for the conduct of the village, school rules, work rules, etc. These have all been with us from the early days of the station, except one. Others will follow and build next dry season. That one I do not think I have spoken to you about. He is married and has

been with us, together with his wife and child, for over four months, and is giving us much satisfaction by his conduct. I hesitated to grant his application to live at the station for some time, wishing to know as far as possible if he were quite in earnest in his desire to be 'with the work' and at school. I decided to receive him, though questioning as to the wisdom of the step, but thus far I have seen no reason whatever to regret it. It is an unusual thing in our mission for a young married man to break with his old life and come right over to the mission station life; but this man has done it, is an able fellow as the natives go, has given up much to be here, and is doing well, and I hope and expect in time that he and his wife will take the further step of becoming disciples of the Master.

"The lads on the station, notwithstanding the anxiety and watchfulness they cause us, are, I am persuaded, steadily going in the right direction and will in good time become helpers.

Sunday services are steadily attended by fairly good congregations, composed mostly of the old and elderly men of the villages, and we feel that the continued seed-sowing must in the 'fullness of time' bring fruit.

"As soon as the dry season is over, and I am not so tied to the station, I hope to do one day's evangelizing away from home once per week, some of the boys accompanying me. Thus far it has not been possible."

### Zulu Mission.

#### GROWTH AT DURBAN AND AMANZIMTOTE.

MR. BUNKER, writing September 9, reports that they are in the full swing of work at Amanzimtote. There are 75 boys in Jubilee Hall, 30 or 35 girls in the Home, and 12 young men in the Theological School. The mission feels keenly the loss of Dr. and Mrs. Bridgman, who have been obliged to come to America on account of the state of Mrs. Bridgman's health. Mr. Bunker writes:—

"I was in Durban on September 4, and admitted twelve young men to the church there. There is crying need for more room. Two or three hundred men at least were sitting out doors on the ground last Sunday. We are now planning to put on an iron addition 24 x 54 feet, with a wing for the preacher's house. The work is very promising indeed there. It is astonishing to me that so many young men who are far from satisfactory when at home, when they go to town enter the class there, and amid all the temptations of town life seem to be earnest Christians. I can only account for it by the fact that when they go to town they get away from the home surroundings of heathenism and can make a new start. It is a fact, at

any rate, that many more young men seem to be living good lives there than on some of our stations.

"We are planning for another communion here at Amanzimtote. It looks as though about thirty would join the church. The deacons are now examining candidates. Umduzane has begun a sunrise meeting on Sunday, and says that there is a great deal of interest."

#### THE SCHOOLS.

MR. RANSOM, of Ifafa, while alluding to some discouragements, reports items of interest:—

"There are some very encouraging tokens in the schools. I was at Idududu this week and found the young teacher, a 'Jubilee Boy,' full of hope and energy. He hoped that nineteen of the children had been converted this term, and the day I was there four more rose to confess Christ. I feel that these day schools are affording the greatest opportunities, and that we ought to have a thoroughly trained teacher, full of missionary zeal, who can superintend the whole school work from Mapumulo to Umzumbe, and unify the work, study the local and colonial problems in connection with education, and strive to make this wing of our work as efficient and spiritual as it ought to be."

### Western Turkey Mission.

#### AN INFLUX OF STUDENTS.

DR. TRACY, writing from Marsovan, September 21, in reporting the remarkable interest shown in the educational

work, raises the serious question what they shall do under these extraordinary circumstances:—

"The influx of students surpasses all

precedent. We now have close upon two hundred and fifty in the college and its preparatory department. If we permit them to come, the number will rise to near three hundred. We cannot permit it, and are now shutting the gates against them.

"What shall we do? We are pressed upon by a crowd of students who pay fully, willingly, and promptly. In all probability the applicants next year will be far more numerous than this year. We thought when the influx began, three years since, that it was a wave soon to pass. On the contrary, it proves an ever-swelling tide. We now understand that there is a great movement in the matter of education, and that an institution with moral foundations like ours is in special favor. Though we are evangelical out and out, that makes no difference whatever with Gregorians; they accept the position we take, and seem to respect us for it. The same is fast becoming true of Greeks. We now have close upon fifty Greeks in the college, and as many in the Girls' Boarding School.

"What is to be done? Our accommodations might be considered sufficient for half the number of students now present. It is easy to say, with the *sang froid* of one who cares little, 'Refuse to take more than you have accommodation for.' It is not easy for one whose heart is in the moral enlightenment of a nation to turn away the youth who come to him with such desire, and offer to pay any charges that may be made. True, we may cut them off by making charges which it is impossible for people in Turkey to pay, or charges which will leave to us only a few, and they from the richest and least hopeful class. If colleges in a wealthy land like America cannot raise buildings and endow professorships with money amassed from the term-bills of students,

how shall a Christian college do it in Turkey? I wish some able man, capable of conviction on a subject, could look into our crammed audience and recitation rooms and dormitories, our dining room, seven feet eight inches from floor to ceiling, twenty-seven by twenty-eight feet, with an addition fourteen by sixteen, in which dark and dingy basement near one hundred and forty persons must sit at table.

"We abide by the will of God. If he requires us to go on in this way with the institution on which this great tract of country depends for the moral and intellectual training of youth, we humbly accept it. If common, human, Christian judgment indicates anything in the case, we ought to have a good, solid, adequate building for Anatolia College. Good judgment also indicates that it should be built of the brick material underlying our whole premises, that it should be so constructed as to be well-nigh safe from the danger of fire,—not difficult, in its isolated position,—and that it should be reared at a cost of about \$20,000, one-fourth of which is ready on call.

"In view of recent utterances, the integrity of our missionaries in past years is beginning to shine forth in the eyes of the central government. I think it not improbable that there may soon be favorable conditions for securing the necessary permission to build as we need to build. When the favorable time comes, as I believe it will, it is very important that we have the means to go ahead. It has been said more than once in our official documents, that what is needed is \$75,000 for endowments and for building. If the Lord on whom we wait sees it to be so, some person or persons will be moved to furnish that sum. At any rate, we wait upon him. It is better to wait singing than to wait sighing, and the former we propose to do."



## Central Turkey Mission.

BEILAN AND KESSAB.

MR. SANDERS, of Aintab, reports extended visits at these two outstations in company with Professor Livonian, of Central Turkey College. Of Beilan Mr. Sanders writes:—

"You will remember that last year a number of prominent Armenians came to us, but not from good motives. A very great effort has been made the past year to get these people back into the Gregorian fold—an effort which has been by no means unsuccessful. Yet a number will probably stay with us. They are somewhat uncertain, but good has been done. If they go back they can never again be blind followers of ceremony, though of course the question arises whether changing their status again for merely worldly reasons will not rather tend to make them merely nominally Christians. If they stay with us after all the inducements that have been held out to them, it will mean that true religion, as we understand it, has gotten a strong hold on them. While less result has appeared than we had hoped, this church is now on the mend, the demoralization of recent years having been arrested. The instrument of this advance is the present acting pastor, Hagope Koondakjian.

"From there we went on to Antioch. Our little congregation here are a trial to us, and I presume they look on me as a dispensation of Providence. Still they have been offered plenty of money, good school, etc., if only they will wholly cut loose from the Board, and they have declined; at least the majority declined. A large slice of the Gregorian community are coquetting with us.

"From Antioch we went to Kessab, where we remained twenty days. Professor Livonian was here a very great help. We have been very much surprised to see how little after all our

people understand justification by faith. I preached on the Prodigal Son at Antioch, emphasizing the elder brother in the line of Trench's comments on the parable, and was very much surprised when one of our more intelligent members said to me: 'We supposed until today, when we heard your sermon, that the elder brother was without fault!'

"We had practically daily services which were quite well attended, and on Sunday throngs which could hardly be accommodated. The Sunday before we left we received 103 persons into the church, and about 88 children were baptized. The old quarrels also seem to be a thing of the past. My experience in this country does not allow me to suppose that these quarrels are wholly past, but when they break out again it will be on somewhat different lines. It will not be just the same thing over again.

"The preacher we have is very good—one of the last graduates from Marash. We like him very much. There is a greatly increased desire in Kessab to read the Word, to have school privileges, etc. In fact, there seems very great reason for encouragement, coupled with much anxiety."

## CHANGED CONDITIONS.

PRESIDENT FULLER has been absent from Aintab for a little over a year on account of physical prostration incident to the labors and anxieties of the past few years. He has now returned to Aintab, finding himself so much improved that he speaks of his work as having been "transformed from a weary and oppressive drudgery into a joyful privilege." Writing September 16, he refers to the contrasts which he finds between the present situation and that of a year or two ago:—

"In taking account of the changes

which have occurred during our absence from the field we find that it has been a period of gradual adjustment to new and very difficult conditions on the part of all our people. As a mission it has been necessary to reduce the work sharply to correspond with the reduced appropriations of our Board; schools and churches have been obliged either to suspend their work or to get on with very inadequate means, and very promising opportunities for the enlargement of the work have been in many cases quite neglected for lack of means. The Armenians, as a race, have apparently accepted the situation so savagely forced upon them, and are sadly but diligently setting themselves to the work of gathering up and securing what remains to them after the storm. It is a pitiful thing to contrast the courage, hope, and aspiration which were everywhere observable among them three or four years ago, with the humble, crushed, and impoverished condition which they now generally present. Still the amazing vitality of the race is wonderfully asserting itself, and if even the present degree of privilege which is allowed them could be permanently secured, their condition would soon be very materially improved.

"Socially, the two races which have been separated by such a seemingly bottomless chasm of blood and violence are, in this region, at least, apparently agreeing to look upon the past as past, and are managing to get on together with comparatively little friction, though it must be confessed that this is often due to the fact that the Armenian is too wise to insist strenuously on his rights.

"Religiously, the different Christian communities are gradually falling into something like their former relative positions. There can be no doubt, however, that the plane on which their religious life will move must be a much higher one than formerly; and it is hoped and believed that a much higher appreciation

of the good intentions of each other will be held in the future. For the present it seems certain that a substantial basis for future coöperation in many forms of work has been reached. Politically, everything but the deathless love of their race, their name, their history, and their religion seems to be swept away. No thought of national rehabilitation seems to remain, except in connection with their religious faith. In the college and in all our mission schools there are the most marked indications of a very general and intense desire to make the most of their opportunities for education. All departments of our schools are besieged with applicants for admission whom it is often very difficult to turn away, even with the assurance that there is no longer room or means for support. Notwithstanding the great poverty of the people, there is in the college this year a larger number of students, and a larger proportion of them are paying expenses than ever before.

"The hospital is still increasing in efficiency and usefulness, and is filling an increasingly important place in our mission work. As a direct means of meeting some of the direst needs of this suffering people, and as a practical illustration of the gospel which we teach, nothing could be more important and effective. Both college and hospital are being conducted on the most economical basis, and any aid the friends can send us will be applied to meet the most urgent necessities. We have long been laboring under serious embarrassment for lack of sufficient means to carry on our work with the vigor which the circumstances require, and we intend as soon as the stress of the present hard times is a little abated to make an appeal to the friends and patrons of the institution to endow it in a manner more worthy of its past service and more adequate to its splendid opportunities."

**Madura Mission.**

## NEW VILLAGES.

MR. VAUGHAN, of Manamadura, writes under date of August 27:—

"Since writing last I have had the privilege of admitting Hindus in two villages to the relation of adherents and members of our congregations. In one village eleven souls came to us and in another about the same number. In the first it is the final decision of a number of families who were awakened in one of the itineracies but who did not wish to take the step at once. This makes a new congregation, but one which was expected and provided for in the settlement of the work which I made a couple of months ago. In the other village it is an addition to an existing congregation, the first fruits of the labors of Santhiagu in his new field, and the seal of God's approval of this use of the means he sent.

"Both places will need meeting houses, costing not over \$15 each, but even this extra expenditure is out of the question. In both places it is most difficult to see the people alone. The presence of a stranger in a Hindu village is always sufficient attraction to call together a good-sized crowd of the ever present "loafers," and with such a crowd it is impossible to get near the converts or to draw them out in the least. You are not in a position to go into a village and order the inhabitants away, even if you would like to have them go, so the only way to overcome the difficulty is to go yourself to some place where you can exercise such power and admit those that are wanted and turn the rest away until they are wanted. It may seem strange to talk of turning heathens away from a meeting house, but if you can imagine an inquiry meeting with every available space not filled by penitents taken up by a crowd of curious sight-seers who keep up a continual diversion of some sort,

even when they do not intend to, you will be able to appreciate our position in these new fields.

"The last time I was out, I visited a village where, years ago, we had a large congregation, but now one solitary family is left. The chief man was a man of some wealth, and this gave him more influence than the head man of the village thought he ought to have as a low caste man, so he set about to humble him. From that day forward there has been all but constant legal warfare between the two, and the persecution of the head man drove all the congregation back to heathenism except this one. I went out on Thursday to his village, and having stopped under a tree about a quarter of a mile from it, sent, asking him to come out that we might have a few words together alone before the village hangers-on had collected. In a few moments he came, but with such a sad face I could not imagine what had happened. He handed me a bit of charred something-or-other, I could not make out just what. I asked what it was. He replied it was his food. More questions followed, and I found that a few days before a fire had started in one end of the village, and had been carried by a high wind right to the other, wiping out about two-thirds of the whole, and the Christian's house with his store of grain and all his property in it among the rest. After a little talk I went over to the village, and it is seldom one sees such a scene as was there. On every hand the walls of the former houses baked and blackened by the heat. I looked over the place a little and then went inside the little shed which he had put up on the old house walls and had prayer with the Christian. It was a sad time, a time when I longed to be able to leave some message of comfort for the afflicted family. This I tried to do, but

the one great fear was expressed in the cry, 'How shall we live until the harvest?' I pointed to some of the promises and he finally said, 'Yes, He will provide, He will provide,' but not in a way that satisfied me. May the Lord comfort him and teach him what are the true riches.

"At the next village I was greatly troubled by the hanger-on nuisance, so finally, crowded into a building about five by seven feet and hardly high enough to stand up in, I there spoke of the house in heaven, the 'building of God, the house not made with hands, eternal in the heavens.'

"The Industrial School building is

completed and the boys are using it. Orders for carts, benches, tables, chairs, etc., have come in so fast that we have already enough work on hand to last us nearly to the end of the year. This bids fair to be the normal state of the undertaking, which will doubtless be entirely self-supporting as soon as the initial expenses of starting are over.

"Capronur, the village settlement, is also progressing well. The men are now ploughing their lands and getting ready for the seed time which comes with the rains in October. This again will require very little financial help after the present year, but is quite a heavy burden just now."

### Foochow Mission.

#### PAGODA ANCHORAGE.

MR. HUBBARD, who, since the coming of Dr. Whitney to the United States, has full charge of the station at Pagoda Anchorage, writes:—

"The work of administering the communion has been shared with the three pastors at twenty different places, and a number have been received to the church. There have been schools at thirty-five places, and the total number of pupils enrolled is 663, of whom 182 are girls and women. Twenty-five women were in the woman's school and classes, and twenty-six girls in the boarding schools at Iang-seng and Hong-uo.

"One new place has been opened, Liang-de, a little village up on the mountain side half-way between Ming-ang and Tang-tau. Some inquirers at Pu-gie, not being able to find a suitable rent at home, succeeded in doing so at this hamlet, and quite a number are interested. A lame man, Sing-le, well acquainted with his Bible and a true Christian, but not a literary man, was sent to give them instruction in the truths that make men truly wise. The

first night or two a large number of people came together from this and neighboring villages to hear the Word, and Satan came also among them. The talks continued until nearly midnight and the helper and his host slept soundly afterwards, leaving the doors, as usual, but slightly barred. In the morning it was discovered that a thief had visited the place and some \$15 worth of stuff was missing. Two and one-half months later he made another visit, but this time was caught and tied up. He confessed that he made the former theft and named the receiver of the stolen goods, but before a settlement was made the second night he escaped.

"The term of office of the Diong-loh District magistrate, Hwang Lo-tia, has recently expired. He had issued several proclamations for our work, but settled no cases for us during his term of office. He was in heart anti-foreign, and tried to give us a parting kick and did a lot of lying against us, which was so evident that the higher officials, for very shame, have been obliged to send a special deputy to try the cases that affected the Christians of the district. This deputy

has accomplished something for us, and the Christians feel that their rights will

be respected; at least, history is now making in that direction."

### North China Mission.

#### AN INDEFATIGABLE PREACHER.

MR. C. E. EWING, of Peking, writes of an outstation, Ping Ching, and of the faithful work of the native laborer:—

"The helper located there is Li Chung Ho, and he is an earnest and indefatigable worker, so much so that I wonder that his physical strength is equal to the burden put upon it by his zeal; but he says that the Lord has given him special strength for the work. He opens the doors at nine or ten in the morning and keeps them open until dark, and during most of that time there are hearers on hand; and such is the zeal of the helper that as long as there is anyone on hand he preaches and insists on their listening. This summer one of the Tung-cho students is helping, and I am quite pleased at the ability and earnestness apparent in his work. His name is Kuo Feng Kuan, and he has one year more in the college.

"It is a cause for rejoicing, as well as for wonder, that the preachers show such patience and perseverance in their work. They will preach to one man for two or three hours, apparently holding his interest and winning his assent; then, on asking him what he thinks of it all, he replies: "Good, certainly, very good." But if he is asked what he has heard, it appears that while he has been listening to the *words* he has not *understood* a single thing and cannot even repeat anything that has been said. Surely their minds are darkened, and it is only after the Holy Spirit begins to convict and teach that the enlightening gradually comes. The progress that Christian truth has made already in China must be due to the Spirit himself; but it is quite remarkable that the preachers do not give up in despair."

At this place Mr. Ewing baptized three men, one of them at his baptism taking a new name meaning "Serving One," that is, *one God*.

#### AFTER MANY DAYS.

Mr. Ewing also reports the securing of a chapel in a large market town, Tou Tien, where on a recent visit he found an old helper and a Tung-cho student, who had already occupied the place for two or three weeks. Of this town he says:—

"The people seemed to be very willing to listen to Christian preaching, and thronged into the chapel. But, most pleasant surprise! I found that already, in less than a month after the opening of the new chapel, two persons, a man and his wife, had been received on probation. It seems that this man had heard Pastor Jen preach some years ago, when he was located at Pu An Tun, and that from that time he has really believed, but has lacked opportunity for making open profession and joining the church because there was no church there where he lived.

"When Helper Li went to Tou Tien, early in June, he was at first unable to find a suitable place for a chapel. He was quite discouraged, and one afternoon rested for a long time under a large tree, meditating and praying. He said he had good evidence that God heard his prayers, for the very next morning the beginning of the answer came. As he was on the street buying his breakfast a man accosted him, saying:

"You don't recognize me, do you?"

"No, I can't say that I do."

"My name is Lin."

"Still I do not remember."

"Lin Hai."

"And then the old helper remembered

that twenty years or more ago this Mr. Lin was a playmate of his own sons, and that he himself had even been his teacher. Well, this Mr. Lin, when he found what Helper Li's business was, offered to help him in looking for a suitable chapel; and the result was that after a few days they found and rented the chapel here. And it is this Mr. Lin and his wife who are the first to be admitted as probationers."

#### A PREACHERS' CONFERENCE.

Mr. Sprague, of Kalgan, reports a very interesting conference held in July at Kalgan, where twelve were assembled — preachers, teachers, and missionaries — spending ten days together, and having as their great aim, "How we can be more used of God in saving souls." He writes: —

"We had prepared a list of topics, and had appointed a leader for each topic. All came hungry to the feast, as appeared from the interest, attention, and prayers for blessing. We had sunrise prayer meetings and forenoon and evening sessions. The afternoons were occupied in preaching at the street chapels. The first two days we looked at Christ as our example, and considered his teachings as of the first importance.

"Then came the Sabbath, with the Lord's Supper. All felt the solemn responsibility of moving forward in more intimate communion with our Lord, as co-laborers with him. Monday we studied the Bible teachings concerning the Holy Spirit, and Tuesday we sought to make this great blessing of being filled with the Holy Spirit our own. Several obtained new and clearer views of this subject, and all determined to go forward by faith in reliance on the Spirit's presence and power. On Wednesday we turned to consider what we could more

do toward a wider preaching of the gospel, and on Thursday, 'How can we nourish and train the feeble believers?' On Friday the topic was 'How to bear the trials of life and become better soldiers of Christ.'

"The most special interest gathered about an extra meeting of the active preachers, called for Friday at 2 P.M., to consider a distribution of the forces and the relocation of the preachers. We had already decided we had men and money enough to open two new places, by the location of a helper and his family in each. The Y. P. S. C. E. furnish the money for one place and a friend in America furnishes money for the other.

"We knew several wanted to go to the larger of the new places, and no one wished to go to the most important place, Ching Ka Ta. Hence our determination to consult with them. There were many difficult and delicate personal elements in the problem, beside the peculiar difficulties of each place. While each expressed a willingness in general to go anywhere, still there were a good many 'ifs' and 'buts.' So the more we talked the more difficult it seemed for us to make the appointments. At length some one had the happy thought — which we now believe was an inspiration — that we *cast lots*. We thought over it carefully and prayerfully. And at last every one had come to agree to the lot, with this proviso, that whoever drew Yu Cho should exchange with teacher Tsai till circumstances would enable him to leave home. After prayer by each of the four who were to draw, they each drew their lot. Each was satisfied with his own place (though only two were such as he would have chosen for himself), for each felt it to be God's choice for him. We arose and sung the doxology, 'Praise God,' etc. We all felt greatly relieved."



## NOTES FROM THE WIDE FIELD.

## AFRICA.

"LIVINGSTONIA. A Pentecostal Communion." Under this title Dr. Laws tells, in the *Missionary Record* for September, a most remarkable story of religious awakening among the Ngoni, formerly so fierce and untractable. The story is so interesting that we give extracts here both from the letter of Dr. Laws and Rev. Donald Fraser. Dr. Laws writes:—

"The Ngoniland service was held on Sabbath, May 8; while there had been preparatory and baptismal services during the previous week. At Ekwendeni (Ngoniland) 203 adults and 94 children were baptized. From the Tuesday streams of people came in from Njuju, Elemgeni, etc., till at the Sabbath services there was a congregation of over 4,000 people. When some of these bands of worshipers were passing a heathen village the people turned out to inquire whose 'impi' (army) they were running away from. The answer was 'they were running from no enemy, but going to the *indaba* (business) of God,' whereupon the heathen thought they would pack and go too. I trust many got a blessing. Some of the grizzled old warriors of old days are puzzled at this state of things, and puzzled they will be till they yield to the Saviour. Need I say my heart is full of thanks to God as I think of such a scene within a few miles of the place where the Ngoni wanted to murder Mr. James Stewart and myself twenty years ago. Surely God hath done great things for us, whereof we are glad. To him be all the praise and glory."

A further account of this extraordinary series of services is from the pen of Mr. Fraser:—

"We have just concluded a communion season after the old Highland fashion. The people gathered in from all the outstations and spent five days together, humbling themselves before God, and waiting on him. For weeks beforehand prayer had been daily offered at all the stations for the presence of the Lord among us, and a spirit of expectation had been created.

"On Monday, 2d May, the strangers began to arrive. The first to come were from Mperembe's, the great warrior chief. Mateyu, the teacher, marched at their head, and behind him in a long line followed nearly seventy people. They brought with them a sheep and a goat, which Mperembe had sent as his contribution to Sabbath's collection.

"Next day, towards evening, the Njuju people arrived. We could see them winding their way down the hillside in a straggling line, which stretched back for nearly a mile. Through all the forenoon of Wednesday bands of people continued to arrive, sometimes marching up the road in solid phalanx, with a swinging step, and sometimes in long drawn-out Indian file.

"The paths to the south were alive with people; and men sat on the ant-hills as the companies passed, and cried out, 'What mean these things? Has an army come in among you? Are you going to a new country?' And the people cried back, 'We are going to the baptisms. Come and see.'

"As the strangers arrived at the school here they were received by Johane and Amon, the chiefs, and a number of the Christians, and conducted to the villages where they were to stay. More than 1,000 people came, but accommodation was found for them all.

"On Wednesday afternoon the services proper began. We met within a large grass screen, which served admirably as a church. A covered-over platform had

been erected in the center for the speakers. Here we gathered every morning at nine o'clock and at half-past ten. The audiences usually numbered between 2,000 and 3,000 and were addressed by Mr. Stuart, the Rev. James Henderson, and myself. In the afternoons the native teachers addressed meetings in six of the chief villages, and in the evenings held a great number of informal services.

"From the first a spirit of earnest expectation prevailed. The people listened as I have never seen them listen before. They had come up expecting to meet with Jesus, and I believe that many were not disappointed. For a long time we have been very conscious of the lack of deep experimental religion among the Christians, and not less among the teachers. These services were planned to meet this need in part. Earnest prayer was poured out for a deepening of spiritual life among the Christians. And so the addresses largely ran on that line. We spoke of sin on Wednesday and Thursday, and then of consecration to Christ, and the sanctifying work of the Holy Spirit.

"Among some of the teachers God seemed to be moving mightily. At one of the evening meetings with them, after I had spoken of backsliding and the need of reconsecration, we had a time of open prayer. Man after man prayed, making broken confessions of sin; some were sobbing aloud; others gave way to severe physical emotion and became hysterical. But this noisy demonstration I sternly checked, and afterwards there was only the awful stillness that comes when God is dealing with men. Out in the bush during the night, or in the quiet of the early morning, more than one teacher confesses to have spoken with God, and claimed from him his great gift. If this is to be a beginning of a new spirituality among the teachers, and if some of them did indeed open themselves out to the fullness of the Spirit, what praise shall we give to God? How solemn it is to stand by and see the birthday of a church. Whereunto shall this thing grow? Shepherd of the flock, let thy rod and staff comfort.

"On Saturday morning we intended to baptize the adults who were to be received into the church, but, owing to a cold, drizzling rain, we deferred it to the afternoon. But what a day that was! None such has ever been seen in Nyasaland. We baptized 195 adults, and on Sabbath afternoon 89 children, in all 284 souls.

"On Communion Sabbath our monthly collection was taken at the beginning of the service. What a collection that was! We counted £1 8s. in money, 3 lbs. 6 oz. of small beads, 11 knives, 1 axe, 2 hoes, 5 finger rings, 3 bracelets, 1 spear, 14 pots, 16 baskets, 1 mat, 67 fowls, 2 goats, 2 sheep, 233 lbs. of maize, 34 lbs. of potatoes, and 62 lbs. of pumpkins.

"A great congregation, numbering nearly 4,000 people, assembled. On the raised platform we three missionaries sat, along with our seven native elders. Arranged in rows before us was the little native church, and, crowding on all sides, the great mass of people. Hundreds of poor, naked, wondering women stood around on the right; and on a large ant-hill to the left sat some sixty or seventy men, many of them old warriors, looking down at the feast below and wondering what it all meant. It was indeed a royal banquet, for to many the King was very near. And some faces that had been heavy and dull with the memory of sin caught the radiance of the joy of the Lord.

"As we gathered together on Monday morning at sunrise, to give God thanks, the note of joy was ringing; and we believe that more than one man went home conscious of a new fellowship with God the Holy Ghost."

## NORTH AMERICAN INDIANS.

THE KITKAHTLAS — CHIEF SHEUKSH. — A very interesting account is given of these Indians by Bishop Ridley. Allusion was made to Chief Sheuksh, who was formerly opposed to Christianity, in the *Missionary Herald* for September, 1897, page 364. He is still holding fast to his faith and is a most vigorous supporter of all Christian institutions. The bishop reports an instance of devoted service on the part of ten Indians who, on learning that the presence of a physician was desired at the old Metlakatla because of the sickness of Miss West, volunteered to go and fetch him. The going and returning involved the battling with the waves in an open canoe for over two hundred miles, a laborious as well as a dangerous task, but it was done without a penny's charge as a token of love to the missionary. In this old Metlakatla there is a Church Salvation Army, and Bishop Ridley gives an account of one of its evangelistic movements. We quote his story:—

"I embarked in a big canoe with nineteen Indians from the Fort Simpson Salvation Army, now a body of about one hundred and thirty people, who regard me as their general. A delegation from our Metlakatla Church Army came along in another large canoe with twenty paddles. We were off on a sort of ten days' mission to the Kitkahtlas, and to consecrate the new church built by them at their own expense. But for the rain it would have been pleasant. We sang and sang, hour after hour, as we paddled along with a moderate head wind. Our voyage over, we halted about four hundred yards from the shore, no one in the village discovering us in the darkness. The lights twinkled in the street lamps and from many a window, but all was silent until we burst out in song. This signal opened doors and attracted crowds to the shore to receive us as we paddled landwards. Our baggage was picked up by many hands. I was led to the mission house, and my party to Sheuksh's, whose guests they became.

"Next day I consecrated the new church, held a confirmation, preached three times, and received many visitors. Then the Indians who came with me began their mission. From dawn to late in the evening the sound of prayer, sacred song, and preaching was heard, excepting at meal times, and even then the grace expanded into long intercession. Mr. Gurd called it a religious epidemic. Nothing else was done. God and the soul were the sole topics. From day to day the number of awakenings was brought to me. There was excitement, but no extravagance that I knew of. A day was fixed for our leaving, but when the morning dawned the pressing requests to stay another day prevailed, to my regret. The weather was then favorable, and the fair wind strong enough to take us home in one day."

Another interesting incident connected with this visit Bishop Ridley thus describes:—

"On the Sunday spent among the Kitkahtlas an interesting ceremony took place. The wife of Chief Sheuksh had been elected by the Kitkahtla band of the Church Army as one of their officers. At one point of the service in church Samuel Walsh, the blind captain, led by a sergeant, presented Sheuksh's wife to me for admission to the office. On the holy table the red ribbon had been placed. She knelt at the chancel rails. I then charged her to be faithful to Jesus, to be an example of holiness, to watch over the women of the tribe, especially the young ones, and to remember she must give a final account to Jesus at the great day. Then I placed the ribbon round her neck and told her to think of it as a token of being bound as a servant to our Master.

"Old Sheuksh was in the front pew all the time on his knees, his lips moving as if in prayer, and his eyes fountains of tears. What a contrast with the savage past!"

## SAMOA.

IN May last the twenty-fifth annual meeting of the native Samoan pastors and deacons was held, at which there were present 377 delegates, of whom 190 were pastors and 187 laymen. It is a significant fact that one of the papers in this far-off section of the island world was upon Mormonism, showing that its doctrines are not in harmony with the Word of God. At this meeting ten young men who had had several years of trial were ordained to the ministry. In response to an appeal from New Guinea for eleven teachers, the association appointed eight, three of whom were students at the Malua institution. The Samoan churches bid fair to rival the Moravians in the number of their members who are sent upon foreign missionary enterprises.

## MISCELLANY.

## BIBLIOGRAPHICAL.

*Through Armenia on Horseback.* By Rev. Geo. H. Hepworth, D.D. E. P. Dutton & Co., New York.

When it was announced that Dr. Hepworth was to take an extended tour through Eastern Turkey at the suggestion of the Sultan, to investigate and report upon the condition of affairs in that country, there was little expectation that he would be able to get at the facts. The book before us is proof positive that the supposition was wrong. Dr. Hepworth, accompanied by four officials of the palace, started from Constantinople as winter was setting in, and passing through Trebizond, Bitlis, Diarbekir, Aintab, and Alexandretta, returned to Constantinople after an absence of about two months. The journey covered a perilous and exhausting trip of about nine hundred miles between the Black Sea and the Mediterranean, mostly on horseback. The book is entertainingly written and gives much information of the country and people apart from facts bearing upon the object of his journey. He set out "to describe the situation as he saw it with his own eyes, regardless of what either friend or foe might think." It seems to us that he has marvelously succeeded in getting at the core of the difficulty and in placing the blame where it belongs. That he should have come to the conclusions that he did is the more interesting when he frankly tells us that

he entered upon the task prejudiced in favor of the Turks and against the Armenians and missionaries. He soon learned that he could not rely upon the Turks for information, but must get his facts from every possible source.

After exhaustive research upon the ground Dr. Hepworth declares that he is convinced: First, that the horrors of the Armenian massacres at the hands of the Turk have never been adequately reported; that they are beyond words to describe. Second, that the local Turks are the guilty parties, probably acting without the full knowledge of the Sultan, who was undoubtedly deceived as to the extent of the entire affair. Third, that a few hot-headed Armenian revolutionists were the exciting occasion of the outrages. Fourth, that the great body of Armenians were innocent, and that but few, if any, of those who were slain were in sympathy with the revolutionary movement. Fifth, that the difficulty between the Turks and Armenians is not one of religion, but of race. Sixth, that the missionaries from the first have been opposed to revolution and have done much to maintain order and to persuade the Armenians to be loyal to the government.

It is of no little interest to us to read Dr. Hepworth's hearty and repeated words of commendation for the missionaries in that country. He writes: "I do

not hesitate to say that they (the missionaries) are doing more for Turkey today than all of the European powers combined." He speaks of Dr. Reynolds at Van as "worth more to the cause of law and order in that disturbed Vilayet than a whole battalion of Turkish cavalry." But we need not quote further.

We must take exceptions to his denial of the religious element in the persecutions and massacres. His own words toward the close of his work show that the religious question had much to do with it all. He passed through Biredjik, where "the entire Armenian population had accepted Mohammedanism to avoid massacre." Evidence goes to show that in nearly all places the Armenians were offered exemption on the same terms. The Turks were slaying only Christians, and if an Armenian Christian would give up his religion and accept Islam he was guaranteed safety. It is unfortunate that the writer, out of deference to the Turks, felt compelled to use the word Anatolia for a country which is not and never was Anatolia.

There are some other minor points in which we must differ from the writer, and yet, on the whole, the book is the most comprehensive, fair, conclusive and interesting of any book upon the subject which we have seen. It is well worth reading. It is beautifully illustrated and has a good map of the country east of Constantinople.

*The Man Who Feared God for Naught: Being a Rhythmical Version of the Book of Job.* By Otis Cary. F. H. Revell Co., New York, Chicago, and Toronto, Publishers. Printed at the Okayama Orphan Asylum, Japan. 1898.

This beautifully printed book, in quaint soft covers, is a great credit to the Industrial Department of Mr. Ishii's Orphanage at Okayama. The text itself, the work of a well-known Japanese missionary, is commended to those who think lightly of missionary ability and learning. The preface and introductory notes are a most interesting and helpful study of

the book of Job, in regard to which Mr. Cary quotes the estimate of Carlyle, who called it "one of the greatest things ever written with pen; a noble book, all men's book! Our first, oldest statement of the never-ending problem—man's testing and God's way with him here on this earth; oldest choral melody as of the heart of mankind—so soft and great, as the summer midnight, as the world with its seas and stars!"

Mr. Cary's object in the present translation, which follows closely the Revised Version as to the rendering of the original Hebrew, is the restoration of its poetic diction, in the hope of making more vivid the moral and religious lessons as well as the literary merits of the ancient poem. This hope has certainly been realized, and the dramatic form in which it is printed, with the explanatory notes thrown in, add new interest and meaning to the old words. As to the verse itself, it seems worthy of the book, and we need say no more.

*With South Sea Folk.* By E. Theodora Crosby. The Pilgrim Press, Boston. Price, \$1.00.

Miss Crosby is well known to the readers of our magazine as a former missionary in Micronesia. She has a facile pen, and in this volume she tells an interesting story, introducing various incidents with which she became familiar during her life in the Island World. The book is bright and readable, is full of Christian thought and feeling, and will stimulate missionary zeal in all its readers. By all means get it for your Sunday school library.

*Missions and Politics in Asia.* By Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions. Fleming H. Revell Company, New York, Chicago, Toronto.

The contents of this volume are made up substantially from a series of lectures, five in number, delivered before the Theological Seminary of Princeton University. They represent the personal studies of the author made during an extended tour among the great nations

of Asia in the years 1896 and 1897. The chapters are entitled respectively Persia, Southern India, China, Japan, and Korea. They are intended to show the distinct political and history-making movements in these countries and the important part played by Christian missions as related thereto. The book is full of valuable information, setting before the reader the struggles of today in Asia. If these thoughts could be given to the churches, they would certainly stimulate to new efforts in promulgating the laws of the Kingdom of God which are surely prevailing among these Asiatic peoples.

*Every-Day Life in Korea. A Collection of Studies and Stories.* By Rev. D. L. Gifford. Eight years a Missionary in Korea. F. H. Revell Co.

This is a series of excellent pictures of Korea, old and new, as the Hermit Nation, and, as in these later days, affected by the life of the outside world. It is especially devoted to a presentation of the missionary work of the land. Tracing it from its beginning to the present time, it describes that recent wonderful outpouring of the Spirit of God which caused Mrs. Isabella Bird Bishop to say that it was "the most impressive mission work she had seen in any part of the world." "It shows," adds Mrs. Bishop, "that the Spirit of God still moves on the earth, and that the old truths of sin, judgment to come, of the divine justice and love, of the atonement, and of the necessity for holiness, have the same power as in the apostolic days to transform the lives of men. What I saw and heard there has greatly strengthened my own faith."

*Korean Sketches.* By Rev. James S. Gale, B.A., of the American Presbyterian Mission, Munsan, Korea. F. H. Revell Company, New York and Chicago.

Here is another interesting book about Korea; this time a series of very lively sketches of Korean life and customs, with a missionary chapter at the end. Mr. Gates has traversed the country for nine years and has lived on intimate terms with the people, whom he calls "the

quaintest and oldest of living races." The following sentences give his estimate of them:—

"By nature Koreans are quite as good as we; better, I think. They need no western schooling or higher education to prepare them for the gospel. They are prepared already and are worthy of the best that we can give them. . . . But in the spiritual realm they are all wrong, and here we discover the marks of heathenism."

Their quiet single life, their orderly habits, their hospitality, their trustworthiness as servants—all these good qualities do not hinder their huts being the dwelling places of gross idolatry. "They worship snakes, weasels, and pigs, and not a day goes by but the spirit of some animal must be propitiated."

There are now over a thousand Christians in Korea, as the fruit of only twelve years of missionary labor—a remarkable record and a new testimony to the power of the gospel.

*The New Illuminated Holy Bible.* Self-pronouncing, with Marginal References, Concordance, Maps, etc. Teachers' Edition. The American Bible Society.

This is a beautiful copy of the authorized version of the Scriptures, the distinguishing feature of which is the nearly *six hundred* illustrations—some of them full page in size—scattered from beginning to end of the volume. As a whole these illustrations are admirable, while many of them are true works of art. And they are not merely pictures pleasant to look at, but they well illustrate the sacred text, and will be helpful, especially to the young, in making real in their thoughts the scenes which the Bible depicts in words. This illuminated edition will certainly tend to make its owner love and read his Bible.

*Our Redemption: Its Need, Method, and Result.* By F. A. Noble, D.D. New York, Chicago, and Toronto: F. H. Revell Co. Price, \$1.25.

This volume of vigorous discourses, all of which are worthy of commendation, may well have notice here on ac-



count of one of its chapters, which treats of the relation of the redeemed sinner to work for the Kingdom of Christ on earth. Several chapters having treated of the necessity of redemption by reason of man's sin, and of the way in which it is secured, the last four chapters treat of the results which will follow in those who are redeemed. We wish that Chapter XI could be read by all Christians, that they might be inspired with a new sense of the need of the universal preaching of the gospel, as well as of the power of the gospel to save. We cannot forbear quoting a few of its sentences. "What a gospel it is, then, this gospel of Jesus Christ! Did anybody ever hear of such a plan or scheme for the benefit of mankind? Was there ever a commission given by anybody else like the commission given by our Lord to his disciples? Were there ever such promises of help made to anybody else as were made to those who should carry this commission into execution? Were there ever such glorious results achieved by any other

agency as have been achieved by the simple telling of the story of redeeming love through faith in the crucified Saviour? Was there ever a worthier fellowship of men and women engaged in any enterprise than those who answer to the roll call of missionaries from the days when Paul left his native land and set foot on European soil to these later days of Carey and Judson and Livingstone and Hamlin and Gulick and Davis and Gates and Fidelia Fiske and Ada Haven, and all the other resplendent names of consecrated workers, both at home and abroad, whose crowns will shine with the brightness of heavenly glory forever and ever?"

*St. Paul. An Autobiography.* Transcribed by The Deaconess, a Servant of the church. F. H. Revell Co. 25 cents.

A charming booklet in which Paul "is permitted to speak for himself," for in none but his own works is the story of his life given. His utterances concerning himself, brought together in this way, seem very fresh and striking.

## NOTES FOR THE MONTH.

### SPECIAL TOPICS FOR PRAYER.

For China: that in the present critical period of its history the empire may be delivered from internal dissensions and from foes without; that the enlightened projects of the emperor, though temporarily checked, may be ultimately carried out; and that the Christian world may seize the present golden opportunity to give the gospel of our Lord and Saviour to this most populous nation of the globe.

### ORDINATION.

October 26. At Cambridge, Mass., Mr. George W. Hinman, under appointment as missionary of the American Board to Foochow, China.

### ARRIVALS ABROAD.

September 15. At Samokov, Bulgaria, Rev. J. W. Baird and Miss Agnes M. Baird.

September 13. At Smyrna, Turkey, Rev. Lyman Bartlett.

October 11. At Aintab, Miss Ellen M. Pierce.

September 13. At Bailundu, West Africa, Mrs. Bertha D. Stover and Miss Sarah Stimpson.

### ARRIVALS IN THE UNITED STATES.

October 29. At Boston, Miss Frances C. Gage, of the Western Turkey Mission.

November 5. At Boston, Mr. W. W. Peet and wife, of the Western Turkey Mission.

### DEPARTURES.

October 29. From San Francisco, Rev. D. C. Greene, D.D., and wife, returning to the Japan mission.

### DEATH.

November 7. At Cleveland, Ohio, Mrs. Almona G. Severance. (Further notice in January *Herald*.)

## DONATIONS RECEIVED IN OCTOBER.

## MAINE.

Augusta, Y. P. S. C. E. of 1st Cong. ch., toward support Rev. J. K. Greene,	10 00
Calais, 1st Cong. ch.	81 00
Cumberland Mills, Warren ch.	111 85
Denmark, Cong. ch.	8 00
Kennebunkport, Union ch.	65 51
Limington, Cong. ch.	5 00
Portland, West Cong. ch., 28; Thank-offering, 10,	38 00
Rockland, Cong. ch.	21 55
Sanford, Cong. ch.	5 00—345 21

## NEW HAMPSHIRE.

Amherst, Cong. ch., Friend,	2 00
Atkinson, Abigail L. Page,	50 00
Colebrook, Miss Tilly Nickle, 5; William C. Landis, 2,	7 00
Dover, 1st Cong. ch.	63 08
Francestown, M. C. Willard,	100 00
Hanover, Cong. ch. at Dartmouth College,	116 65
Hinsdale, Cong. ch.	6 54
Laconia, Cong. ch. to const. Rev. CHARLES A. G. THURSTON, H. M.	50 00
Plymouth, Mrs. Phebe C. Reed,	10 00
Raymond, Cong. ch.	9 00
Stoddard, Cong. ch.	5 00
— A. J. B.	125 00—544 27

## VERMONT.

Barre, Cong. ch.	33 95
Brattleboro, Centre ch.	64 76
Bridgewater, Cong. ch., 3; do., Mrs. Scales, 30,	33 50
Fairlee, In His Name,	4 00
Hartland, Cong. ch.	3 00
Manchester, Samuel G. Come,	50 00
Montpelier, Bethany Cong. ch.	23 00
North Craftsbury, Cong. ch.	5 00
Royalton, Cong. ch. member,	2 00
Rupert, Friend,	1 00
Salisbury, Cong. ch.	6 48
St. Johnsbury, Rev. C. F. Morse,	25 00
Washington Co., Mrs. A. B. Taft,	300 00
— Memphremagog,	40 00—591 19

*Legacies.*—Essex, N. Lathrop, by A. A. Slater, Trustee, interest add'l,

12 44  
603 63

## MASSACHUSETTS.

Amesbury, Main-st. Cong. ch., toward support of Rev. H. G. Bissell,	100 00
Amherst, Mrs. Langdon S. Ward,	10 00
Andover, West ch., 80; South ch., toward support of Rev. J. K. Browne, 102,	182 00
Auburndale, Cong. ch.	644 28
Barnardston, Cong. ch.	8 25
Boston, 2d ch., Dorchester, 126; Phillips ch., So. Boston, 67.36; So. Evang. ch., West Roxbury, 4.17; Roslindale ch., 1; Mrs. J. T. Tucker, 30; A friend, 20; A lady, 10; Ludwig Gerhard, 4,	262 53
Cambridgeport, Pilgrim ch.	19 41
Chelmsford, Central ch., to const., with other donors, CHARLES HUBBARD, H. M.	62 61
Cummington, Cong. ch.	8 35
Dedham, 1st Cong. ch., of which from Extra-cent-a-day Band, 33.20,	300 77
Douglas, 1st Cong. ch.	25 00
Easton, Cong. ch.	12 62
East Bridgewater, Union ch.	4 80
Easthampton, 1st Cong. ch.	25 67
East Northfield, Esther M. Burton,	1 00
Feeding Hills, Cong. ch.	15 00
Fitchburg, J. May Gould,	5 00
Groveland, Cong. ch.	79 00
Haydenville, Cong. ch.	5 63
Holbrook, Winthrop ch.	13 22

Holyoke, 1st Cong. ch.	28 74
Ipswich, 1st Cong. ch.	50 00
Lawrence, Trinity ch.	82 94
Leicester, 1st Cong. ch.	24 86
Lincoln, Cong. ch. to const., with other donations, Miss. HANNA J. RICHARDSON, H. M.	75 00
Lowell, James G. Buttrick,	10 00
Monson, Cong. ch.	24 72
New Bedford, A friend,	25 00
Newburyport, Prospect-st. ch., 36.70; North ch., 25,	63 70
Newton, Eliot ch., special,	2,500 00
Newton Centre, 1st Cong. ch.	100 00
North Andover, Cong. ch.	15 00
Northbridge, Worcester South Conference,	37 06

Northampton, Edwards ch., of which 2.42 m. c. and 2 friend,	9 42
Norton, Trin. Cong. ch.	50 00
North Wilbraham, Grace Union ch.	5 00
Norwood, Y. P. S. C. E. of 1st Cong. ch., for support of missionary in Fochow,	2 50
Orleans, Cong. ch.	11 70
Oxford, Cong. ch.	5 00
Pepperell, Cong. ch.	28 50
Reading, Cong. ch.	15 00
Rockport, 1st Cong. ch., of which 5 from Z. A. Appleton,	12 90
Rowley, Cong. ch., of which Miss M. G. Lambert 5,	17 40
Sheffield, Cong. ch.	6 86
Shelburne Falls, Cong. ch.	11 53
Shirley, Eugene N. Livermore,	1 00
South Egremont, Cong. ch.	18 32
South Hadley Falls, Cong. ch.	16 56
Southfield, Cong. ch.	5 75
South Peabody, 2d Cong. ch.	6 52
South Walpole, John A. Way, 25; Missionary, 1,	26 00
South Weymouth, Old South ch.	7 00
Springfield, 1st Church of Christ, 265.22; South ch., 65.36; Park Cong. ch., 45.98; Hope ch., 27.49,	463 15
Sunderland, Cong. ch.	69 75
Taunton, Union ch.	84
Tewksbury, Cong. ch.	30 00
Upton, 1st Cong. ch.	14 50
Wakefield, Cong. ch.	39 55
Wellesley, Friend,	29 00
West Barnstable, Cong. ch.	5 00
West Medway, 3d Cong. ch.	13 25
West Newton, Pax,	1 00
Worcester, Plymouth ch., 405; Central ch., 100,	505 00
— T.	30 00—6,244 29

*Legacies.*—Belchertown, Mrs. Emily S. Richardson, by Mary E. Richardson, Ex'x,

Lowell, Lucinda R. Parker, add'l, 213 35  
Pittsfield, Vinet Walker, by W. M. Prime, Ex'x, 50 00  
Templeton, Olive B. Leland, 50 00  
Worcester, Mrs. Harriet W. Damon, add'l, 480 13—803 48  
7,047 77

*Correction.*—In October Herald for Y. P. S. C. E. of 1st ch., Charlestown, for Bible reader 12c. read \$12.

## RHODE ISLAND.

Central Falls, E. L. Freeman,	100 00
Providence, Beneficent ch., 195.97;	
Plymouth Cong. ch., 12; Union ch., toward support of miss'y, 10,	217 97—317 97

## CONNECTICUT.

Abington, Cong. ch.	6 00
Black Rock, Cong. ch., add'l,	25 00
Branford, V. P. S. C. E. of 1st Cong. ch., for support of Rev. Robert A. Hume,	30 00

Bridgeport, 1st Cong. ch., 230.07;	
Edw. D. Marsh, 25; F. House, 20,	255 27
Cornwall, 2d Cong. ch.	54 25
Derby, 1st Cong. ch.	25 75
East Haddam, 1st Cong. ch.	16 29
East Hartford, 1st Cong. ch.	54 73
Exeter, Cong. ch.	42 00
Georgetown, 1st Cong. ch.	4 30
Gilead, 2 cents a week,	2 00
Hampton, Cong. ch.	16 00
Hartford, Pearl-st. ch., to const.	
HENRY H. GOODWIN, H. M.,	
288.50; Center ch., 100.20; 1st	
Cong. ch., Henry E. Taintor, 100;	
Asylum Hill Cong. ch., Friend, 5,	550 76
Lebanon, 1st Cong. ch.	35 96
Middletown, 1st Cong. ch., 26.25;	
ch., 7.70, 3d Cong.	33 95
Monroe, Cong. ch.	11 61
New Canaan, Cong. ch.	47 66
New Haven, United ch.	560 00
New London, 1st Church of Christ,	117 72
New Milford, Friend,	10 00
Norwich, 1st Cong. ch., to const.	
FITCH L. ALLEN, H. M., 150;	
Broadway ch., Mrs. S. A. Hunt-	
ington, 20; A. friend, 20; J. S.	
Ropes, 100; Friend, 50c.	320 50
Oakdale, Rev. G. H. Morris, for	
helper, Marathi,	5 00
Old Lyme, 1st Cong. ch.	26 75
Old Saybrook, Cong. ch.	9 73
Plainville, Charles W. Moody,	13 00
Portland, 1st Cong. ch.	30 15
Salisbury, Cong. ch. (of which	
George B. Burrall, 100), 158.51;	
Vera, 3; Friend, 3,	164 51
Scotland, Cong. ch.	16 45
Somers, Cong. ch., 20; C. B. P., 25,	45 00
Somerville, Cong. ch.	28 00
Sound Beach, 1st Cong. ch.	20 00
South Glastonbury, H. D. Hale,	20 00
Suffield, 1st Cong. ch.	25 21
Taftville, Cong. ch.	10 00
Thomaston, 1st Cong. ch.	9 71
Warren, Cong. ch.	20 00
Washington, 1st Cong. ch.	60 20
Waterbury, 2d Cong. ch., of which	
Y. P. S. C. E., for preacher in	
Madura, 15,	656 59
West Avon, Cong. ch.	5 00
West Hartford, 1st Church of Christ,	48 14
Westminster, Rev. and Mrs. S. B.	
Carter,	5 00
Whitneyville, Cong. ch.	22 56
Winchester, Cong. ch.	40 16
Woodstock, 1st Cong. ch.	19 32—3,516 32
<b>Legacies.</b> —New London, J. N.	
Harris, by R. Cuit, H. R.	
Bond, and Martha S. Harris,	
Ex'rs, add'l,	1,875 00
Suffield, Susan A. King, by Mrs.	
Harriet D. Bartlett, Adm'x,	
add'l,	16 00—1,891 00
	5,407 32

## NEW YORK.

Albany, Friend, 35; Mrs. G. C.	
Treadwell, 25,	60 00
Binghamton, Plymouth Cong. ch.	5 00
Brockport, Friends,	25 00
Camden, Cong. ch.	33 00
Clifton Springs, Ray Livingstone	
Porter,	20
Cohoes, Mary E. Clark,	25 00
Cornwall, Anarchist,	4 60
East Bloomfield, Mrs. E. T. Good-	
win,	4 00
East Rockaway, Bethany Cong. ch.	10 00
Gaines, Cong. ch.	9 63
Glen Spey, Cong. ch.	2 79
Maine, 1st Cong. ch.	13 81
Mannville, Cong. ch.	5 00
Munnsville, Cong. ch.	20 00
New York, Mrs. Gates, 200; R. G.	
S. S.,	206 00
Northville, Cong. ch.	20 40
Prohibition Park, Immanuel Cong.	
ch.	18 00

Wellesville, 1st Cong. ch., for	
Africa,	4 00
West Brook, Cong. ch.	3 50—467 33

## NEW JERSEY.

Montclair, 1st Cong. ch.	401 35
Paterson, Auburn-st. Cong. ch.	12 00—415 30

## PENNSYLVANIA.

Feltsville, Cong. Sab. sch.	1 10
Lander, Alfred Cowles, 53.50; Mrs.	
H. R. Preston, 5,	38 50
Olyphant, Cong. ch.	3 04
Philadelphia, New York and Phila-	
delphia Synod of the Reformed	
Episcopal ch., for work of Rev.	
G. Milton Gardner, China,	21 00—64 24

## FLORIDA.

<b>Legacies.</b> —Georgiana, William	
Munson, by F. W. Munson, less	
expenses, add'l,	722 06

## ALABAMA.

Jenifer, Cong. ch.	2 00
New Decatur, People's ch.	11 00
Talladega, Cong. ch.	50 40—63 40

## TENNESSEE.

Knoxville, Anonymous,	25 00
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## INDIANA.

East Chicago, Cong. ch.	20 00
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## MISSOURI.

Aurora, 1st Cong. ch.	8 60
Cole Camp, Cong. ch.	6 00
Springfield, M. Harold Rogers,	1 00—15 60

## OHIO.

Aurora, Cong. ch.	10 00
Cleveland, Pilgrim ch., toward sup-	
port Rev. H. T. Pitkin, 166.67;	
Euclid Ave. ch., toward support	
Rev. H. B. Newell, 136.73; Ir-	
ving-st. ch., 50; Plymouth ch., 22-	
50; East Madison Ave. Cong. ch.	
members, for Ceylon, 17.50; Lake	
View ch., 6,	309 40
Columbus, Plymouth Cong. ch.,	
27.10; North Cong. ch., 8.38,	35 48
Coolville, Cong. ch.	3 10
Flat Rock, O. A. Ferner,	15 00
Garrettsville, Cong. ch.	15 32
Geneva, L. E. Hitchcock,	5 00
Granville, Welsh Cong. ch.	9 00
Hudson, Cong. ch.	5 00
Kelloggsville, Cong. ch.	2 32
Lorain, 1st Cong. ch.	7 03
Mallet Creek, Cong. ch.	8 25
Monroe, Cong. ch.	65
North Fairfield, Cong. ch.	7 00
Oberlin, 1st Cong. ch., 45.08; Friend	
10c.	45 18
Pittsfield, Cong. ch.	10 00
Radnor, Edward I. Jones,	5 00
Tallmadge, Cong. ch., to const. Rev.	
PRESCOTT D. DODGE, H.M.,	55 40
Wellington, Rev. H. C. Haskell,	
received for preaching,	20 00—659 13

## ILLINOIS.

Albion, Cong. ch.	6 00
Alton, Church of the Redeemer,	62 85
Big Rock, Mrs. Mary C. Pierce,	5 00
Cambridge, Cong. ch.	5 25
Chicago, Chicago Theol. Sem. tow-	
ard support Rev. C. N. Ransom,	
5; L. H., 10,	15 00
Dwight, Cong. ch.	6 00
Earlville, J. A. D.,	25 00
East Grove, Cong. ch.	2 28
Hinsdale, Cong. ch.	10 05

Huntley, Cong. ch.	2 00
Jefferson, 1st Cong. ch.	5 00
Lake View, Cong. ch.	13 00
Lyndon, Cong. ch.	14 00
Pecatonica, Cong. ch.	10 00
Plainfield, Cong. ch.	28 50
Walton, Cong. ch.	1 50
Waukegan, 1st Cong. ch.	5 00—217 84

## MICHIGAN.

Alamo, Cong. ch.	3 00
Alba, Cong. ch.	8 00
Bass River, Cong. ch.	3 00
Calumet, 1st Cong. ch.	31 85
Clarksville, Cong. ch.	1 90
Covert, Cong. ch.	30 00
Detroit, Woodward-ave. ch.	47 10
Drummond, 1st Cong. ch.	6 25
Fremont, Cong. ch.	2 38
Hopkins, 1st Cong. ch.	2 45
Lansing, Pilgrim ch.	3 82
Muskegan, 1st Cong. ch.	24 45
Northport, Cong. ch.	35 00
St. Joseph, 1st Cong. ch., 56; "In memory of N. Van Derrar and daughter," 58,	106 00
South Boston, Cong. ch.	1 50
West Adrian, Cong. ch.	5 00
— Friend, for support Rev. and Mrs. C. E. Ewing,	1,003 75—1,315 45

## WISCONSIN.

Beloit, 2d Cong. ch.	30 00
Black Earth, Rev. Wm. Stoddart,	10 00
Delavan, Cong. ch.	11 30
Dodgeville, Welsh Cong. ch.	2 00
Fond du Lac, Cong. ch.	56 78
Janesville, C. W. Van Akin,	10 00
Milwaukee, Pilgrim ch.	21 82
Park Falls, Cong. ch.	2 35
Peshtigo, Cong. ch., of which 5 each from Rev. E. N. Andrews, Mrs. E. N. Andrews, and Mrs. Margaret Rigby,	20 00
Spring Green, Cong. ch.	2 01
Whitewater, Cong. ch.	15 00
Williams Bay, Mrs. A. E. Collie,	5 15
Wilson Creek, Cong. ch.	1 30
Wyoming, Cong. ch.	4 50—192 93

## IOWA.

Anamosa, Cong. ch.	27 25
Belmond, Cong. ch.	5 00
Cedar Falls, Cong. ch.	72 25
Center, Cong. ch.	5 80
Cherokee, Cong. ch.	28 70
Clay, Cong. ch.	8 90
Dickens, Cong. ch.	5 20
Eldora, Cong. ch.	53 06
Goldfield, the late Charles and Eliza- beth Thurston Philbrook, Grinnell, through Rev. Geo. E. White,	50 00
Little Rock, Hattie B. Reis,	5 64
Miles, Cong. ch.	5 00
Minden, Cong. ch.	10 50
Muscatine, "A Friend,"	11 00
Newton, 1st Cong. ch.	62 50
Onawa, 1st Cong. ch.	14 65
Peterson, Cong. ch.	6 12
Red Oak, 1st Cong. ch.	7 01
Sherrill, German Cong. ch.	41 00
Sioux City, 1st Cong. ch.	2 50
Talmage, Cong. ch.	32 43
Waverly, Cong. ch.	2 00
Webster, Cong. ch.	20 00
	4 00—481 61

*Legacies.*—Des Moines, Mrs. Har-  
riet L. Rollins, by S. A. Merrill,  
rent, add'l,

68 75

550 36

## MINNESOTA.

Benson, Cong. ch.	2 50
Garvin, Cong. ch.	4 50
Grey Eagle, Cong. ch.	1 00
Mantorville, 1st Cong. ch.	12 00

Minneapolis, Frederick W. Lyman, to const. KATHARINE H. LYMAN, H. M., 100; Rodolmer, 2,	192 00
St. Charles, Cong. ch.	15 00
Silver Lake, Sab. sch. of Boh. Free Ref. ch.	5 00
Spring Valley, 1st Cong. ch.	16 50
Worthington, J. C. Clarke,	5 00—163 80

## KANSAS.

Dover, Cong. ch.	1 37
Hiawatha, Cong. ch.	13 10
Olathe, 1st Cong. ch.	2 51
Ottawa, 1st Cong. ch.	9 35
Overbrook, Cong. ch.	15 53
Ridgeway, Cong. ch.	1 09
Topeka, 1st Cong. ch.	33 97
Valencia, Cong. ch. and Stations, 5;	
Friend, 5,	10 00
White City, Cong. ch.	2 50—89 42

## NEBRASKA.

Bladen, Isaac Miller,	125 00
Blair, Cong. ch.	3 25
Bruning, Cong. ch.	4 00
Butte, Bethlehem Ger. Cong. ch., 3;	
Christus Ger. Cong. ch., 3,	6 00
Camp Creek, Cong. ch., 3,	7 12
Dodge, Cong. ch.	1 00
Fairfield, Cong. ch.	7 25
Germantown, Ger. Cong. ch.	12 50
Harbine, Cong. ch.	2 75
Harvard, 1st Cong. ch.	17 00
McCook, Ger. Cong. ch.	7 50
Rokeby, Cong. ch.	20 60
Shickley, Cong. ch., add'l,	50
Taylor, 1st Cong. ch.	5 00
Weeping Water, Cong. ch.	47 72—267 19

## CALIFORNIA.

Martinez, Cong. ch.	10 07
Murphy's, Railroad Flat Station,	2 10
Niles, Cong. ch., of which 15 from Sab sch., for work in Micronesia,	37 85
Nordhoff, Mrs. Jane R. Gelett,	10 00
Pomona, S. E. Wheeler and sister,	25 00
Porterville, Cong. ch.	7 40
San Diego, H. Sheldon,	25 00
San Jose, Cong. ch., 4.15; Abel Whitton, 5,	9 15
San Louis Obispo, Cong. ch.	7 90
— Gen. Ass'n of Calif.,	25 20—159 60

*Correction.*—In October Herald,  
for Florida, read Florin, 5.

## OREGON.

Forest Grove, Cong. ch.	7 58
Hood River, Riverside ch.	3 31
Mink, Ger. Cong. ch.	10 50—21 39

## WASHINGTON.

Port Orchard, J. B. Clark, thank- offering,	6 15
Rosario and Fidalgo City, Cong. ch.	70
Seattle, Plymouth Cong. ch.	47 66
Tacoma, 1st Cong. ch.	92 24
Walla Walla, Free Lutheran Cong. ch.	5 00—151 75

## NORTH DAKOTA.

Giedt, Jacob Shultz,	5 00
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## SOUTH DAKOTA.

Armour, Cong. ch.	11 50
Webster, Cong. ch.	11 50—23 00

## MONTANA.

Helena, Cong. ch.	8 40
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## OKLAHOMA.

Okarche, Cong. ch.	4 00
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## NEW BRUNSWICK.

Kelly, Free Church, 2.40; V. M. C. A., 2.40; Rev. J. Greenhill, 2.40, all for Zulu Mission,	7 20
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## FOREIGN LANDS AND MISSIONARY STATIONS.

JAPAN.—Missionary,	25 00
From the AMERICAN MISSIONARY ASSOCIATION. H. W. Hubbard, New York, Treasurer.	
Income of the Avery Fund for Missionary Work in Africa,	1,981 81

## MISSION WORK FOR WOMEN.

Miss Sarah Louise Day, Boston, Treasurer.	
For High Caste Girls' School, Bombay,	132 00
For Bible women in Kolgaw and Miragaw, omitted from appropriations,	71 28
For rent of house for Miss Daughaday,	80 00
For repairs of house occupied by Miss Case and Miss Colby,	80 00—363 28
From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR. Mrs. J. B. Leake, Chicago, Illinois, Treasurer.	16,533 00
From WOMAN'S BOARD OF MISSIONS OF THE PACIFIC. Mrs. S. M. Dodge, Oakland, California, Treasurer.	
For evangelistic expenses, Miss M. F. Denton,	51 86
For do.,	11 00—72 86

## MISSION SCHOOL ENTERPRISE.

MAINE.—Bangor, Hammond-st. Y. P. S. C. E.	7 00
NEW HAMPSHIRE.—Hinsdale, Y. P. S. C. E. 5; New Ipswich, Children's Annual Fair, 3.15,	8 13
VERMONT.—Charlotte, Y. P. S. C. E., 15; Greensboro, Y. P. S. C. E., 2; Warren, Y. P. S. C. E., 1.31,	18 31
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	1,534 91

Donations received in October,	37,741 56
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41,249 89

Total from September 1 to October 31,  
1893: Donations, \$56,292.10; Lega-  
cies, \$6,251.25 = \$62,543.35.



## For Young People.

### A CHRISTIAN GRAVE-TENDER IN CHINA.

BY REV. E. E. AIKEN, OF TIENTSIN.

ONE of the oldest members of our church, perhaps the oldest church member in Tientsin, is Ruo En Yüan, or "Brother Ruo," who was baptized by Dr. Blodget in the first years of our mission, which was the first of all Protestant missions in Tientsin.

Ruo was at one time a soldier, but he long since left the army, and he manages to live by finding employment now of one sort, now of another. His head is not quite right, for he does not seem to be exactly balanced mentally, but it is generally agreed that his heart is in the right place. Though not so strongly established as we could wish in the principle that "cleanliness is next to godliness," he is sometimes called "the old saint," but his sainthood is rather of the mediæval sort. He reads the Bible and knows it well. In fact, he has been known to correct the missionaries themselves when they have misquoted it. He has an unlimited amount of enthusiasm, faith, and zeal for the conversion of everybody, from the emperor down to the small child of his next-door neighbor.

Last year he found some employment in taking care of a number of the Chinese family graveyards which lie thickly scattered in the open country between the villages, a half-mile or so south of the foreign settlement of Tientsin. Another former soldier, named

Hao, who also says he was baptized by Dr. Blodget, in Peking, and who appears to have much enthusiasm, with a better mental balance than Ruo, is associated with him. The two live in a little mud or adobe hut, with a tiny court made by a wattled fence of cornstalks or similar material. This hut



A CHINESE COOLIE.

stands in the midst of the graveyards, which are simply unfenced groups of low mounds — unfenced, save in so far as trenches dug around, with low ridges of earth beside them, may make an enclosure.

Here in this modern "Garden of Eden," as they call their place, they hold a weekly prayer meeting, preaching to the villagers around. Last Friday, Saturday, and Sunday they held a "convention," especially for the people in the neighboring villages, with meetings each day at ten o'clock. A flag flying above, with the characters, *Ye Su Shêng Chiao*, "Jesus Sacred Church," marks the place as one catches sight of it from a distance. Here, amid the mounds scattered thickly about, the "convention" was held, and Sunday noon, though nearly all church members and others interested in the different missions were at the regular church services, Ruo and Hao and a Methodist church member named Li, and



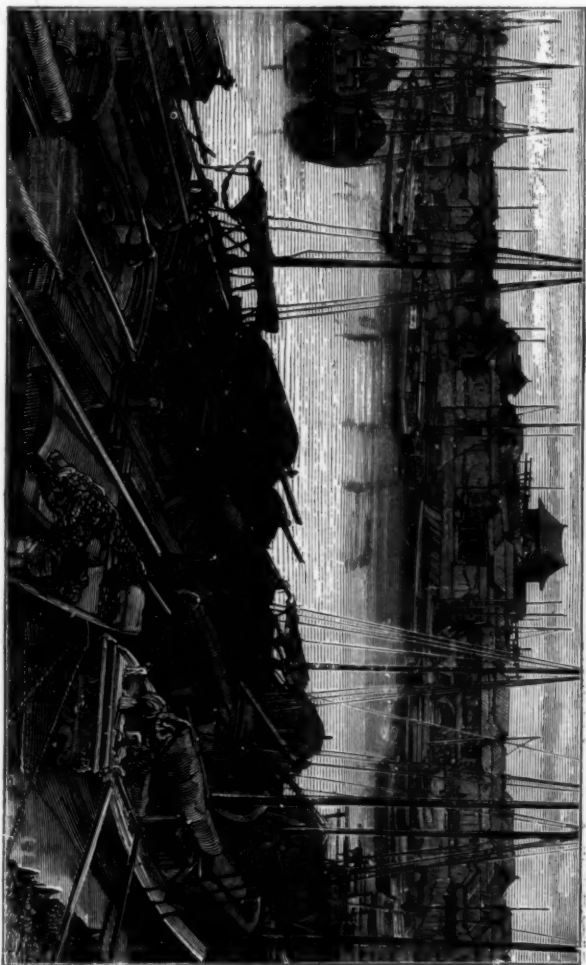
HIRED MOURNERS FOR FUNERAL PROCESSIONS.

one or two others, were standing out in the little court, singing, with a more or less close approach to the tune, "Come, Thou Almighty King," in Chinese. The tallest and largest member of the party, whom they called, with Chinese politeness, "Honorable Mr. Lin," was a man of some years and dignity. He lived in a village near by, where he had a vegetable garden. He was not yet

a church member, but had read a good deal in the Bible and other Christian books, and seemed earnest and well-informed.

After prayer and some remarks upon the verse, "And when they had prayed, the place was shaken wherein they were gathered together; and they

BOATS ON THE PEI-HO RIVER AT TIENTSIN.



were all filled with the Holy Ghost, and they spake the word of God with boldness," which Ruo had picked out, it was proposed that the party visit Mr. Lin's place in the neighboring village. Mr. Lin demurred, saying that he would not give the missionary so much trouble; but the others said it would be no trouble; so the party started, leaving Hao to keep the "Garden of Eden."

On the way Mr. Lin excused himself, saying that he would go ahead by a short cut and await us, leaving us to go by the road, which would take us through a village on the way. Something was said about the shorter path being muddy, but afterwards one of the party said that Mr. Lin had shown "weakness," not being ready to stand the comments, not to say ridicule; which would be provoked by his appearance in company with the missionary and the other Christians who were with him. Possibly they did him injustice.

Passing through the first village, we found a group of men and boys in front of one of the adobe houses, who saluted us in the usual friendly way, so we stopped with them for a little. Others soon joined the group, one went to get a bench for us, but meantime the woman before whose house we were standing had a bench brought out, upon which the missionary was invited to sit. Ruo talked to the group for a while, and then the missionary followed, trying to tell the villagers of the one God above the sky, who had sent his Son to save us from our sins, and whom we all should worship, instead of idols made by men's hands. These people reverence heaven as the power which sends the wind and rain, and gives life and food, but they have no great respect for idols. How much further they followed us in what we said is doubtful.

Going on to Mr. Lin's, we found him awaiting us, with a Methodist church member of the same village, and quite a number of others. We entered the humble room and sat down, tea was poured, and conversation ensued, chiefly with Mr. Lin, who showed clear understanding of the duty of repentance and of the love and mercy of God, as shown in the parable of the Prodigal Son. He recognized the obligation to leave idolatry and all that was false, and to live a right life, doing one's duty and showing love to man and God. After considerable conversation, Ruo inquired if there were not some who wished to "chi ming," that is, to "enter their names" as wishing to become Christians. Mr. Lin accordingly tore off a little strip of the red paper used by the Chinese for visiting cards, and wrote upon it his name in full, Lin Huai Li, age sixty-six, also his present place of residence, the little village of Tung Lon. He then handed the card to the missionary. After this, all rose for a brief prayer, and then the missionary, with others, though pressed to stay, took their leave, Mr. Lin escorting him to the gate of the court. Thus does this simple-hearted man of China, who has no higher business than that of grave-tender, serve the Lord Christ in opening the way for others to preach the gospel.

# THE MISSIONARY HERALD

Vol. XCIV

DECEMBER, 1898

Number 12

## CONTENTS

Editorial Paragraphs .....	485	WESTERN TURKEY MISSION.— <i>From Dr. Tracy</i> .....	505
The New Rooms of the American Board. (With One Illustration.).....	492	CENTRAL TURKEY MISSION.— <i>From Mr. Sanders and President Fuller</i> ...	507
China's Dowager Empress and Emperor. <i>By Rev. J. E. Walker, of Shao-sou,</i>	494	MADURA MISSION.— <i>From Mr. Vaughan,</i>	509
Educational Reform in China. <i>By Edward R. Wagner, M.D., Lin Ching, North China</i> .....	495	FOOCHOW MISSION.— <i>From Mr. Hubbard</i> .....	510
Bardezag, Western Turkey. <i>By Miss Sophia Newnham</i> .....	497	NORTH CHINA MISSION.— <i>From Mr. C. E. Ewing and Mr. Sprague</i> .....	511
Greek Work in the Cesarea District of Turkey. <i>By Rev. H. K. Wingate, of Cesarea</i> .....	502	Notes from the Wide Field.....	513
Letters from the Missions.....	504	<i>Africa: Livingstonia.—North American Indians: The Kitkahtlav.—Samoa.</i>	
WEST CENTRAL AFRICAN MISSION.— <i>From Mr. Read</i> .....	504	Miscellany. Bibliographical.....	516
ZULU MISSION.— <i>From Mr. Bunker and Mr. Ransom</i> .....	505	Notes for the Month.....	519
		Donations.....	520
		For Young People.....	525
		<i>A Christian Grave-tender in China. By Rev. E. E. Aiken, of Tientsin. (With Three Illustrations.)</i>	

## BOSTON

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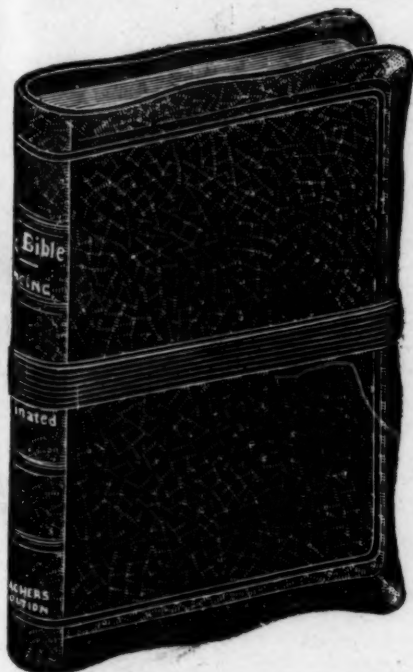
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